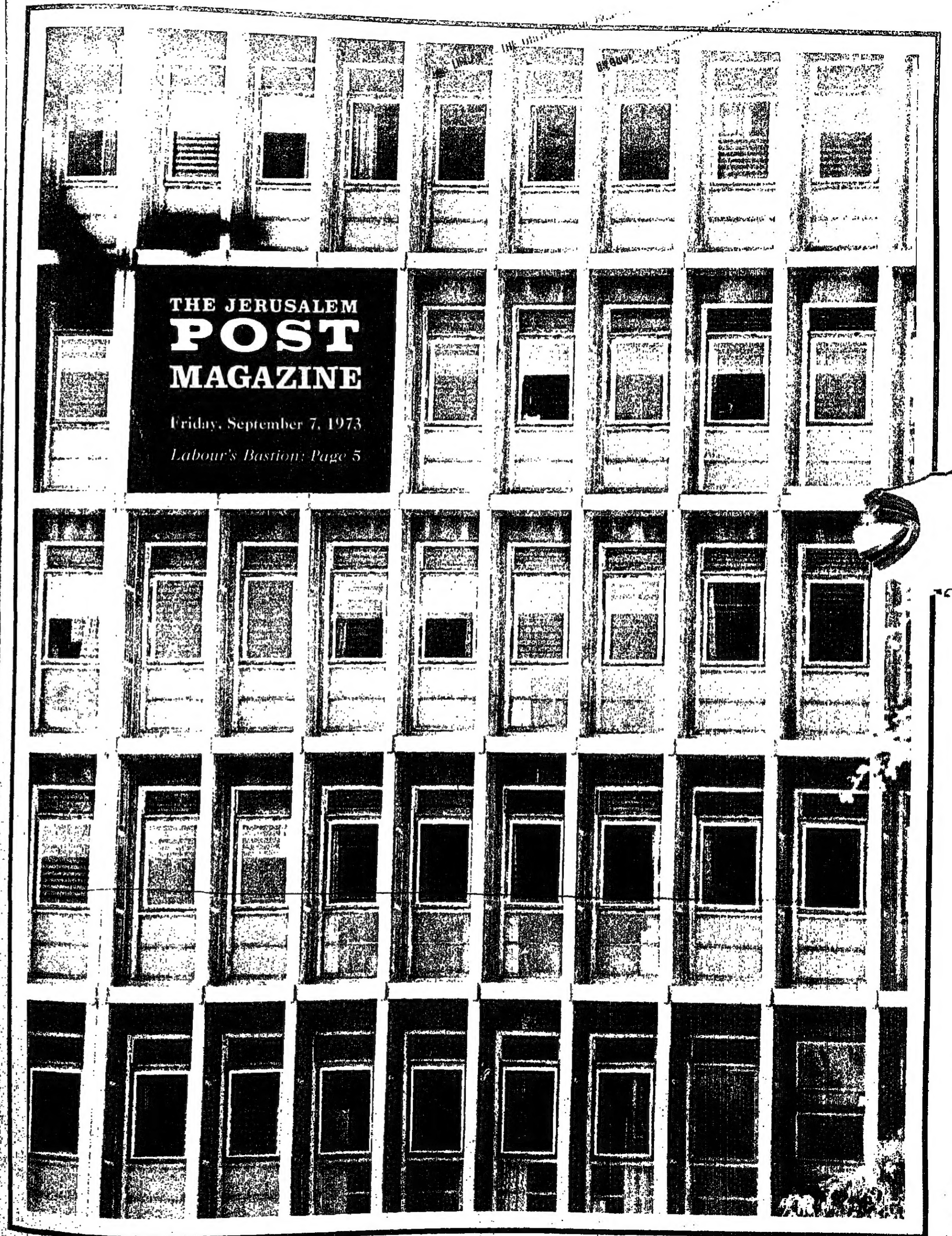


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THE JERUSALEM
POST
MAGAZINE

Friday, September 7, 1973

Labour's Bastion: Page 5

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THE JERUSALEM POST MAGAZINE

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Cover picture: The Histadrut national headquarters in Tel Aviv. (Rubinger)

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this week 420 years ago

SEPTEMBER 9, 1558

TALMUD BURNED AT ROME...

In the reactionary climate of the Counter-Reformation, a quarrel broke out between rival Christian printers of Hebrew books in Venice. One of them, with the connivance of certain apostates, denounced the works produced by his competitor as containing matter offensive to the Catholic Church. It developed into a wholesale attack on Hebrew literature. After a council of Cardinals had examined the matter, the Pope issued a decree designating the Talmud and related works as blasphemous and condemned them to be burned. A huge pyre was set up in Rome of Hebrew books that had been seized in Jewish homes (the date fell on Rosh Hashanah). Subsequently the Inquisition ordered all rulers, bishops and inquisitors throughout Italy to take similar action and it was followed in many centres. However the rabbis obtained a reprieve of the indiscriminate destruction and a 1654 papal bull ordered that while the Talmud was still to be burned, other works were to be subjected to censorship.

ENCYCLOPAEDIA JUDAICA, vol. 15, col. 770

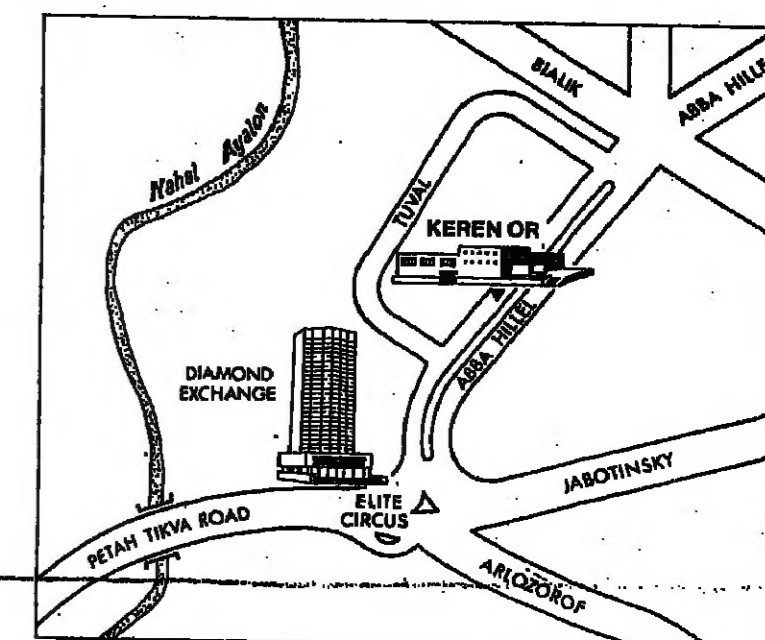
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In another four days, over a million members of the Histadrut will be invited to cast their ballots for one or other of the 13 lists now in the running for leadership of the country's organized labour. These elections, suggests reporter SRAYA SHAPIRO, will be a test of strength for the idea of the Histadrut as mainly a political institution -- an idea subscribed to by its Secretary-General.

STRANGE AS IT may seem, trade union issues hardly play any role in Histadrut electioneering. Statements are made about the need to raise the minimum wage and the ceiling on cost-of-living allowances; about bringing fringe benefits in certain branches of employment up to the standard level. The demand for the sharing of profits is a popular one, and, as a goal for the future, a five-day week is promised. But few speakers give much prominence to strictly trade union matters in the Histadrut elections. As in the past, the Histadrut vote is only a preliminary to the general elections which follow shortly afterwards. The real question in everyone's mind is: Who will be the ruling team for the next four years?

Before the last elections, four years ago, Yitzhak Ben-Aharon was presented to the voters as the successor to Aharon Becker, the trade union chief who, nine years earlier, had stepped unexpectedly into the shoes of Pinhas Lavon as Secretary-General of the Histadrut. Mr. Becker endeavoured to bring some sort of order into the rather chaotic activities of the Federation of Labour, the most comprehensive of its kind in the world. He believed that tensions between the various groups of workers would lessen if a fixed ratio were established between the wages in different trades. And it was during his term of office that the Histadrut provided an incentive for productivity by linking pay to output.

Mr. Ben-Aharon was a dark horse, as far as the Histadrut was concerned. Even in "Davar," the Histadrut daily, somebody dared to suggest that he was not a happy choice for the leadership of an organization whose main concern was with trade unions. Though he was for a while in the 1930s secretary of the Tel Aviv Labour Council, Ben-Aharon was a kibbutznik, and his main interests were political. Indeed, he himself was not too happy about the appointment. His return to political life, from the "freedom" he went into after serving half a term as Minister of Transport, came in the wake of his appeal for labour unity.

Obviously, he would have preferred a more central position from which to promote his ideas; but in the political constellation of that time, the Histadrut was for him the only opening. He accepted it grudgingly, announcing that he would only serve one term; anyhow, he would be reaching retirement age in 1974. Ben-Aharon is a great stickler over the retirement age, which he regards as a way of bringing new blood into the administration. He refused to allow Simha Even-Zohar to remain secretary of the Histadrut Executive after reaching the age limit.

It did not take the new Secretary-General long to discover that the Histadrut was not such a bad springboard for political activity after all. The tremendous changes which made the State of Israel so different from the pre-independence Yishuv had little impact on the Histadrut Establishment.

Though, in the eyes of the public, the Histadrut was now a second fiddle to the Government, and ambitious politicians pulled strings to serve the Government rather than the Histadrut, there persisted in Rehov Arlosoroff a feeling of offended superiority, as in the homes of a former nobility that has lost its importance. Even now, the Histadrut cannot forget that it was founded over half a century ago, as a political movement. Its goal

was all-embracing: the establishment of a Free Jewish State, the creation of a New Jewish Nation and the founding of a New Socialist Society. Hence, the many activities of the Histadrut which have no counterpart in any other Labour Federation, such as education.

Some die-hards feel that the Histadrut should tell the Government what to do, that it should not take hints from the Cabinet. Whoever is at the head of the Histadrut and wants to keep it going must sooner or later adopt the federation's manner and oppose the Government.

THE TRADITIONAL concept of the Histadrut as the spearhead of a nation of workers suited Ben-Aharon very well. If the Histadrut failed to dominate the national scene, it was, in his view, because the political parties kept their appointees to top Histadrut positions on a short leash. It was not for the trade unions to fix their own wage goals; the party secretariat must approve them first! Ben-Aharon wanted some of the Labour Party representatives on the Histadrut's Central Committee to be changed; the party would not agree.

Then he became enthusiastic about an electoral reform which would give "the man in the workshop" the real say. Histadrut members chose their delegates to the national convention by voting for party lists, since most candidates are officials of one party or another. Ben-Aharon wanted the delegates to be chosen directly by their work comrades, to be known by the voters. He used arguments which Ben-Gurion had used several years earlier when he wanted the Knesset to change the proportional representation system to regional representation.

UNIFIED OPPOSITION by Mapam and the Ahdut-Avoda faction in the Labour Party blocked the reform, which was opposed, anyway by all the small factions in the Histadrut. At the highest level in the Labour Party, the

opposition came from those who were masters at pulling political strings in the present system and who feared they would lose their power if the rules of the game were changed. Moreover, they suspected a new Histadrut would put Ben-Aharon into a strong position from which he could not be dislodged.

Even today, they probably do not realize how wrong they were, for a Histadrut based on the material needs of the real workers would cease to be a parallel political system to the Knesset.

Towards the end of the first year of Ben-Aharon's tenure of the secretary-generalship, the leadership of the Labour Party, the nucleus associated with Prime Minister Golda Meir and Finance Minister Pinhas Sapir (known as the "Gush," however vague this grouping may be), would have liked him to quit. Only because Mrs. Meir felt she could not allow "a second dismissal in a generation" (a reference to the pressure put on Pinhas Lavon 10 years earlier to resign from the same post) did Mr. Ben-Aharon manage to retain his position. The years that followed were studded with mutual recriminations between Ben-Aharon and practically everybody. The Secretary-General antagonized the economic establishment, including that of the Histadrut, by handling strikes in such a way as to give the workers the feeling that he was tacitly backing them. And he made the greatest employer in Israel, the Government, look stubborn, heartless and stupid.

When he was denied the changes he wanted through the proper democratic channels, Ben-Aharon went directly to the people over the head of the party machine. He had nothing but praise for the real representation of the working man in the thousands of workers' committees. The committees gave Ben-Aharon their support openly, and he acknowledged it.

The Histadrut's constitution gives the workers' committees no direct influence in the federation, for the local Labour Councils are supposed to deal with the shop stewards. But the workers' committees created a public opinion, and it is public opinion that matters in political life.

The consensus was that even if Ben-Aharon changed practical nothing in the Histadrut and failed to prevent any major crisis in labour relations, he had the merit of "putting the Histadrut back on the map" in the public's consciousness.

In negotiating wage agreements, Ben-Aharon followed the same principles as in politics. He reproved workers who did not accept the Histadrut lead, and used harsh words against groups that threatened to leave the all-embracing womb of the Histadrut. But basically, he approved of workers' demands for better wages.

Ben-Aharon divides men into two categories: those who earn their living by work, and those who exploit other men's labour and get rich on public funds. The workers are right in principle, those who get rich are wrong.

Soon after he assumed office, he became stuck in the negotiations with the manufacturers for a new national contract. The day was saved by the intervention of the Minister of Finance, who established the precedent of a tripartite agreement between Government, employers and labour. But two years later, when the contract came up for renewal, Ben-Aharon insisted that it was a matter to be settled between employers and workers alone.

He never involves himself in detail, partly because he is not interested, partly because he cannot stand the drudgery of negotiations that go on day after day and night after night and are accompanied by tempestuous outbursts over what he regards as unimportant trifles.

The routine of negotiation he delegates almost entirely to either Uriel Abrahamowicz, the soft-spoken former Mapai official who now heads the Trade Union Department, or to Yehoshua Woschinski, formerly Abrahamowicz's deputy, who, like Ben-Aharon, is a kibbutz member and belongs to the former Ahdut Avoda faction. In some cases, the veteran trade unionist Yeruhim Meshel, who would have been secretary-general if the trade unionists had had their way, is called upon to settle Very Important Disputes, such as that with the Engineers' Union.

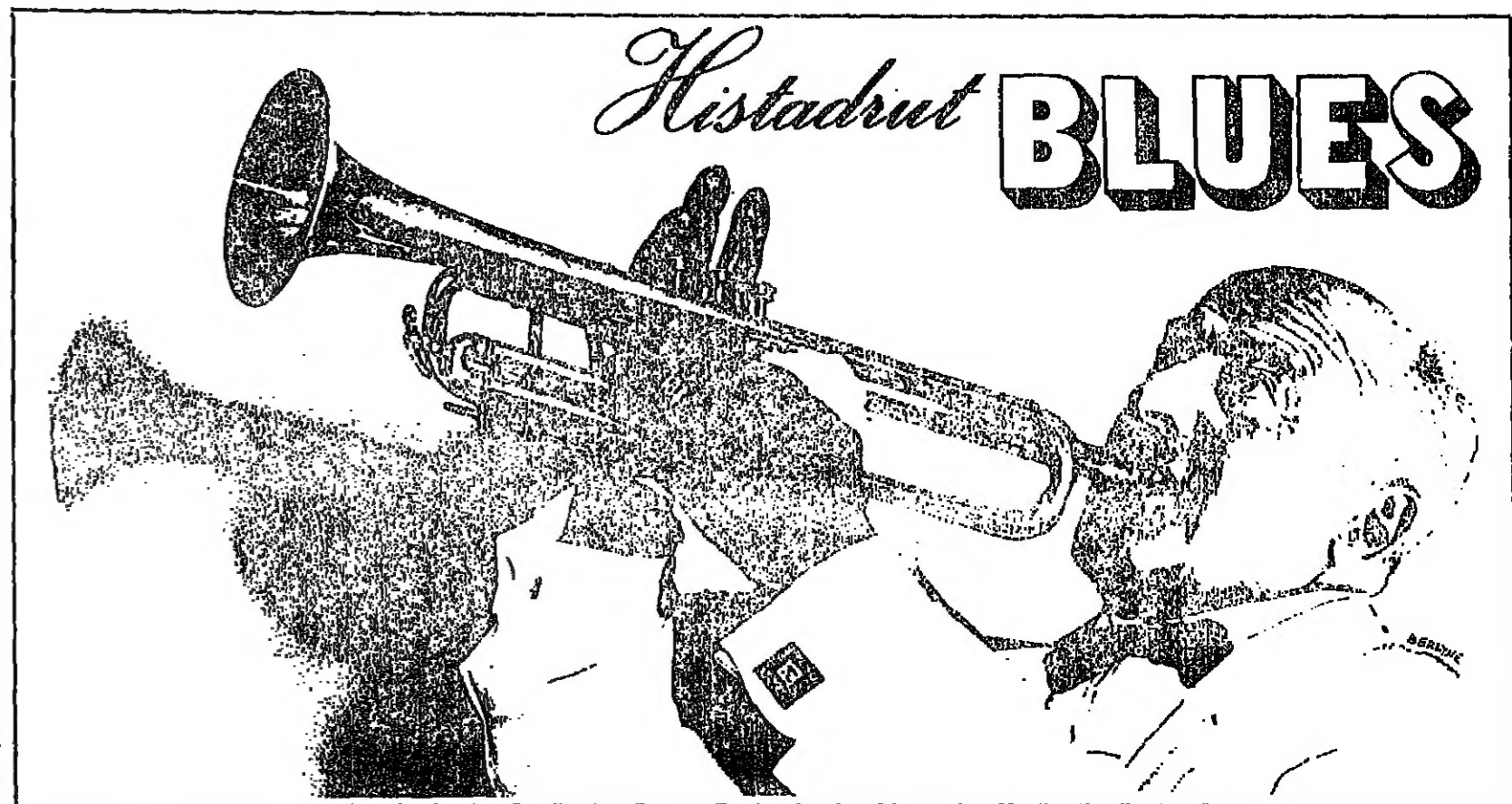
The Histadrut, Ben-Aharon keeps repeating, is a voluntary

organization. It has no police to enforce its instructions; it does not even have any legal authority to do so. Two years ago, when the labour scene was deteriorating to the point of chaos, the Government asked Labour Minister Yosef Almogi to prepare a Labour Bill. Before it could be tabled, however, an anti-strike bill was carved out of the general draft and presented to the Knesset. It was fiercely attacked by the Histadrut Secretary-General, who had the Alignment's left wing behind him. When the Bill became law, it was so diluted as to be virtually valueless.

The author of the Bill was Yosef Almogi, who often intervened in labour disputes and solved them easily enough. Lately, he has been practically silent on these matters. His chances of organizing workers, either in a reformed Histadrut or, possibly, in a new type of Government-sponsored organization, evaporated into thin air long ago, and he wisely preferred to retire to Haifa.

NOT everything in the Secretary-General's antagonism to the Establishment can be explained by his own tempestuous nature. He has been supported assiduously during his four-year tenure by Mapam, who now say Ben-Aharon is their only hope in the Alignment. Rafi liked his war on the "Gush," though not his views.

Ben-Aharon's brand of "New Socialism," which he has not elaborated into a system, calls for measures to assure an equal distribution of wealth and appeals to vaguely-leftish groups of various kinds, including a great many young, up-and-coming functionaries of the Labour Party. Ben-Aharon won a major victory lately when Hakibbutz Hameuhad unanimously acclaimed him as its choice for a second term as secretary-general. And the Labour Party leadership itself, though not giving a specific undertaking to propose him for a second term, did not sound a definite "No" either. Politically astute veterans of the party may be waiting for the results of the general elections before making their decision.



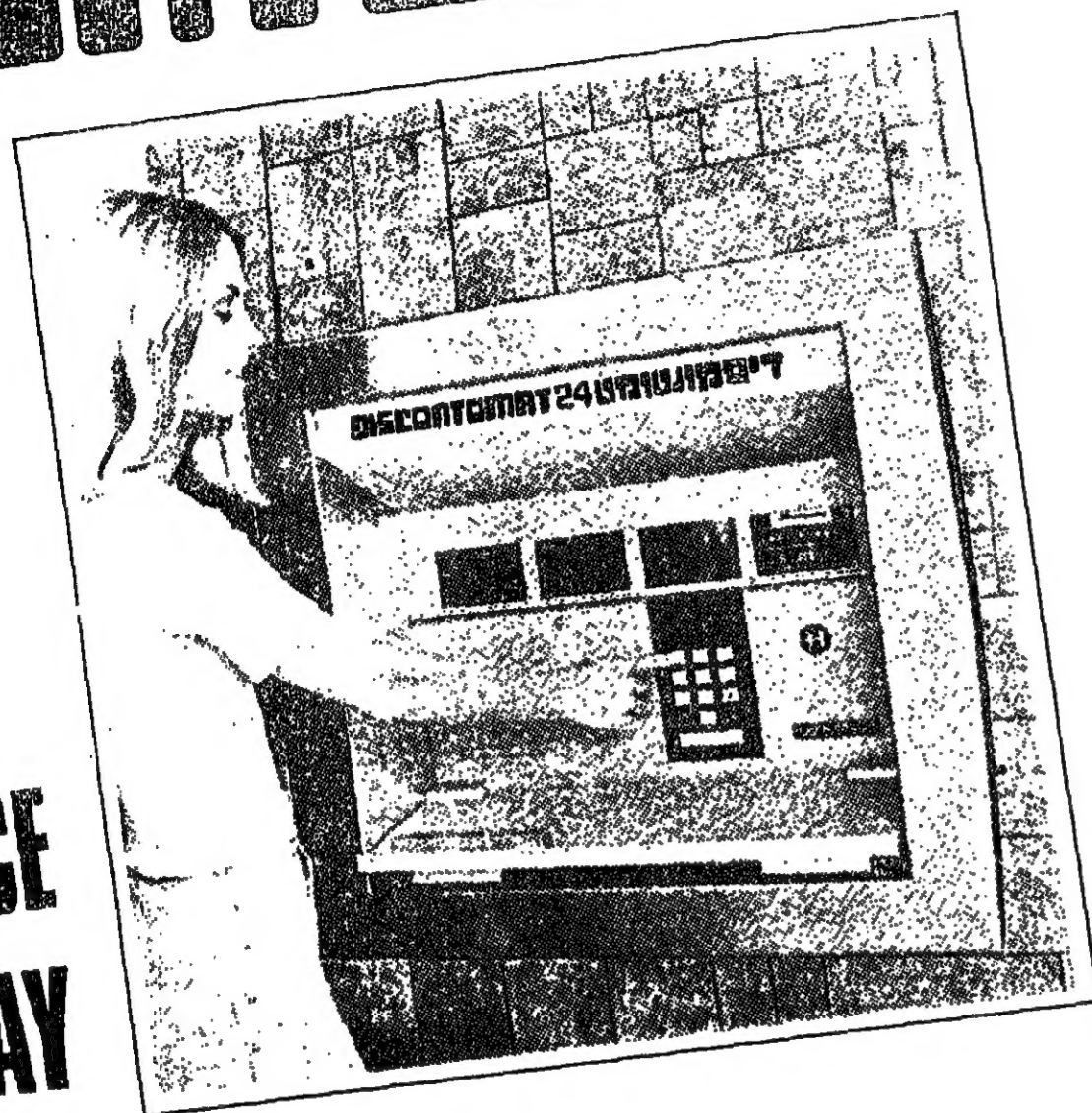
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THE JERUSALEM POST MAGAZINE

FRIDAY, SEPTEMBER 7, 1973

HEBREW WITHOUT TEARS

Among the country's ulpanim, a special niche of modest fame is reserved for the independent Ulpán Akiva. LEA LEVAVI reports on its very special methods of absorbing students into the life of Israel.



Lessons are held, informally, in the grounds as well as in class.



Learning Hebrew songs has met with some opposition.



THE IMMIGRANT at the average resident ulpan or absorption centre spends most of his time there among other immigrants. True efforts are made to bring the Israeli community to the ulpan, and the immigrants out into the community, but many people at absorption centres complain that they are more "absorbed" in their own, and other residents', problems than into Israeli society.

Ulpán Akiva in Netanya attempts to make a modest contribution toward solving this problem, at least for the more than 17,000 students it has taught over its 22-year history. As an independent, non-profit organization which does not receive Jewish Agency funds, it can open its doors not only to immigrants but to tourists, to Arabs from the administered territories, to Israelis who want to improve their Hebrew, and to visitors on a year's sabbatical. And this integration — the ulpan's staff and students believe — is a very special kind of absorption into Israel.

I recently visited Ulpán Akiva for the final two days of the summer session.

"I want to make one thing clear," Shulamit Katz, founder and director of the ulpan, said. "We do not imply that our ulpan is better than any other. We have no theories or high-flown ideals. Our only aim is to serve our students as best we can."

About 300 students, from 26 countries, attended the ulpan this summer. Most of them were English-speaking and over 50 per cent were tourists, mainly from the United States. However, during the academic year, at least half the students are new immigrants, including many Russians and other East Europeans, who are given Jewish Agency scholarships. Israelis who have been in the country more than three years have to pay IL915 a month at current rates. Tourists were charged \$680 for this year's eight-week summer programme.

Salaries of the teaching staff are paid by the Ministry of Education's adult education department, which also supervises the pedagogic aspects of the ulpan.

"But they know we don't just run after every experiment," Mrs. Katznelson emphasized, "so they give us freedom of action in the classroom."

MY FIRST impression was that the student body included a large number of people worth interviewing. Jewish leaders from abroad, a French nun who has been spending her summers at the ulpan for the past seven years, Arabs holding key positions in the administered territories, and Israelis who had come to take the ulpan's three-week course in spoken Arabic.

Everyone seemed to be talking about the farewell party that had taken place the night before. Professor Alexander Russell, head of the Pediatrics department at Hadassah Medical Centre and founder of a children's hospital in Ramallah, had given an imitation of his teacher and the ulpan method.

"This summer has broken the barrier for me. For the first few years I was here, I did perfectly well in English. Then I began to feel I was missing out on things by not knowing Hebrew, but never quite had the time to come here. This summer, I finally got here and now I see I can speak Hebrew and I expect to continue studying and speaking."

Another not-so-new immigrant at Ulpán Akiva this summer was Sol A. Seruya, President of the World Federation of Sephardi Jews, a former Minister in the Gibraltar government, who immigrated in 1969 and is one of the directors of Keren Hayesod.

"Of course, I could speak Hebrew before this summer," said Mr. Seruya, the only English-speaking student who actually talked to me in Hebrew. "But I needed more training." He would like to see Israelis unable to pay the high fees brought to Ulpán Akiva for special classes in reading and writing.

ALEX KATZ, through a tourist, was in one of the most advanced classes, since his religious background included a good knowledge of Hebrew.

"But what you can't get in the States is real spoken Hebrew. That's what I came here to learn." His wife, who teaches Hebrew in an after-school programme at a synagogue near their Connecticut home, also was very pleased with the ulpan.

"I learned Hebrew from the kids I met on the streets in Netanya," their 13-year-old daughter Rachel volunteered. She had been babysitting for her two younger brothers, while their parents studied.

Frances and Floyd Horowitz, professors at the University of Kansas, are here on sabbatical leave with their two sons, aged 14 and 12, who also attended the ulpan.

"It wasn't all that good for the kids," said Mrs. Horowitz, a developmental psychologist. "Adults learn in a different way. When an adult comes to spend five hours a day studying Hebrew, he's ready to sit and work seriously. Kids need a little entertainment along with their studies."

Mrs. Horowitz was very happy with the ulpan method, which relies on repetition in chorus, pantomime and such activities as folk singing and folk dancing. Floyd Horowitz, a computer scientist and English professor, thinks other methods might be at least as good.

"I'm the kind of person who likes to know the etymology of words and grammatical constructions. I'm not content with just repeating simple sentences over and over."

Of all the students I met, he was the only one who expressed even the slightest reservation about the method. I did meet one former student, however, who said he had left the five-month full-length course after two months because "I didn't come to be manipulated or to be taught to dance and sing; I came to learn Hebrew."

One of the many who praised the teachers can perhaps be called an authority: Noah Marcowitch, a prospective immigrant recently selected as Teacher of the Year in Baltimore. After 44 years in the clothing industry, he succeeded in teaching industrial sewing to some of Baltimore's most hopeless Black dropouts.

During recess, I told four of the ulpan's Hebrew teachers about their students' flattering comments.

Ruth: "I think the ulpan classroom is as much a social situation as a teaching situation. In other words, the teacher must get along well with people. Also, teachers here work hard; we have to take turns on duty afternoons and Saturdays to help students with homework. A ny teacher who is willing to work under those conditions has to have a certain sense of dedication."

CARMELA: "The great thing about working here is that we are completely free to try new experiments as long as we complete the minimum requirements set by the Ministry of Education. For instance, my little girl had a birthday party in kindergarten and I decided to take my ulpan class to the party. We all had a wonderful time, and I'm sure my class learned at least as much there as they would have in the classroom."

Ruthie (as she is known to

distinguish her from Ruth): "I'm willing to leave out something from the syllabus if it means I can teach a little literature, or Bible or whatever the class wants. That's important, too, especially since we work with tourists and temporary residents. And then, of course, there's the student who asks me to help him write a letter in Hebrew or to teach him words connected with his occupation."

Hillel, a former deputy mayor of Netanya, who taught at the ulpan for the summer. "Especially during the summer, when many of the students are tourists, university students or professors, you're dealing with people who can really devote themselves to studying. Immigrants can sometimes be tense, worrying about their future — though we don't seem to have that problem here, because the Israelis and tourists help keep the atmosphere relaxed."

Haim Nivon of the Ministry of Education was one of the 20 students in the three-week spoken Arabic course. The students there ranged in age from 20 to 67 and included several kibbutz members.

The three teachers — Shulamit, and his two assistants, Ali and Hillel — consider their work at Ulpán Akiva a contribution toward bringing Jews and Arabs closer together. Two Arabic courses were held this summer, and the ulpan staff hopes to be able to open another class in October.

Sari, who joined the ulpan staff a year ago, is in charge of cultural and social activities. "We have weekly meetings with groups of soldiers who come to Netanya for special educational programmes run by the army. Discussions between the soldiers and our students are very frank, but it usually turns out that many of the soldiers were once new immigrants themselves and admit they remember some 'absorption pangs' of their own. We also get together with a group of Yemenites from the area and with other groups in the community."

Some students from the Hebrew ulpan spent a memorable weekend at the Arab village of Kfar Yasif in West Galilee, and a trip to Jerusalem by a group of Russian immigrant lawyers doing a re-training course included a visit to the President.

MOST ULPANIM have two full-length sessions during the academic year but here, too, Ulpán Akiva is different. There are three eight-week courses; one during the summer, another for vacationers from Passover to Independence Day, and a third in the winter, which is vacation time in South America and in South Africa.

There are also the two standard full-length sessions — as well as a three-week course in spoken Hebrew and four-week courses in spelling and in general language skills for those who speak Hebrew but never had formal training in the language.

Though many of the tourists come as individuals or families, there are some groups which make Ulpán Akiva an annual summer tradition. Two of these are organized by the Jewish Agency in the U.S. — the American-Israeli Ulpán, and a group from Baltimore Hebrew College.

Mrs. Katznelson: "In case nobody told you, there is plenty wrong with this ulpan. For one thing, since we want to remain independent but cannot afford to build and maintain our own facilities of a profit-making hotel — and many of our students have valid criticisms. But there are other problems as well. The fact that Jews share rooms with Arabs, and young people share rooms with older people, helps bring about integration. But it can also present some uncomfortable situations."

FRIDAY, SEPTEMBER 7, 1973

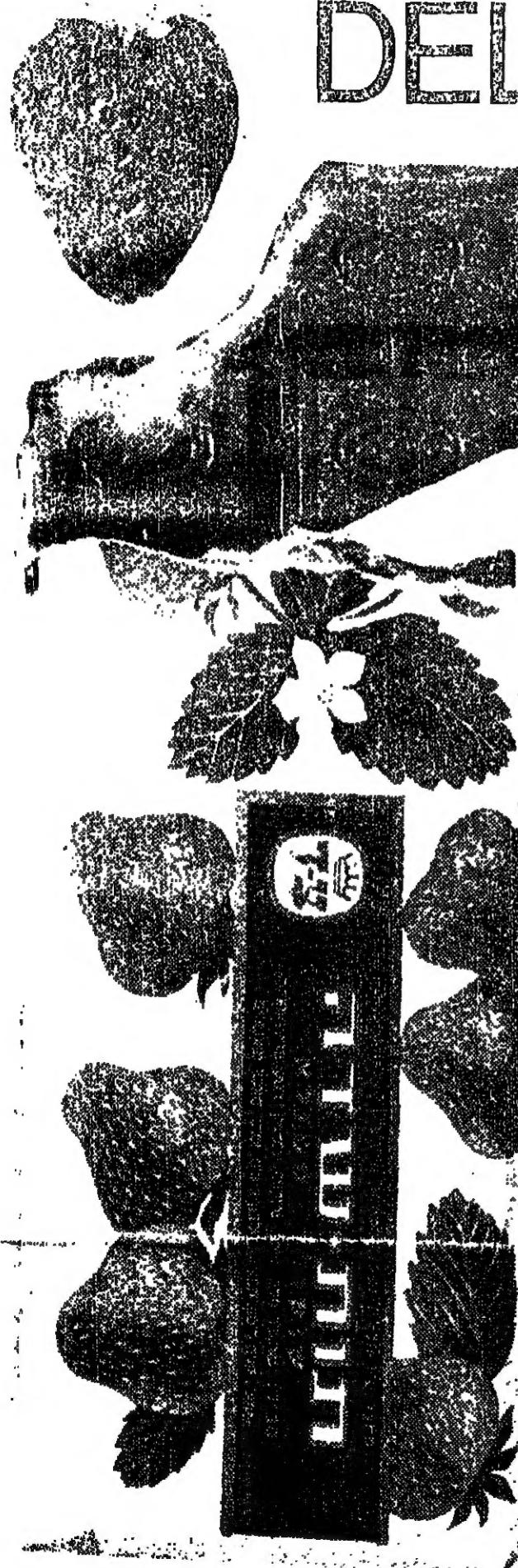
THE JERUSALEM POST MAGAZINE

PAGE SEVEN

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The Eastern Orthodox Church

THE FUNERAL procession of Mary is the happiest religious event in Jerusalem's Christian calendar. On August 25, the young girls and mothers of all denominations joined the Greek Orthodox procession of the Ikon of Mary, the Mother of Jesus. At 4 o'clock in the morning, the Greek Bishop took the ikon from its chapel near Holy Sepulchre and the youth of Jerusalem came forward to kiss the sacred image. Then a procession formed, to escort "Mary" to the Church of Mary's tomb in the Kidron Valley.

With the carefree devotion of the East, while the priests chant, the lay folk follow in a bustle of smiles and conversation. The custom is that all carry sprigs of greenery. Even the bearded monk leading the procession was carrying a gladiolus. Young girls, especially, carried either a bouquet or a whole plant-pot of parsley or some other Holy Land herb. Some of the devout mothers walked barefoot, carrying candles. At different points fresh groups appeared, kissed the ikon and then, clutching flowers and candles joined the procession.

Outside the walls, some Russian nuns, rarely seen in public, waited in clusters to greet Mary, their Patron. Anglican priests, Catholic Benedictines from Tantur, Sisters of all kinds joined with the Orthodox, Syrian, Russian, Greek and Arab priests, as if Mary were indeed in Jerusalem, the bridge of unity so elusive to theology. Some Hindus in characteristic dress and the modern girls of Europe and America (such a summer feature of the Holy Land) added to the variety of this social-religious festival.

This day of devotional unity gives a panoramic view of the wide diversity of the Christian presence in Jerusalem. In the present-day Christians of Jerusalem is to be found an accumulation of the different historical forms of Christianity.

Claiming pride of place (though others dispute it) is the Eastern Orthodox Church, whose leader, His Beatitude Patriarch Benedictos, is styled the Orthodox Patriarch of Jerusalem. The Patriarchate is often called Greek Orthodox, because of the Greek origins of most of the higher clergy and monks; but it claims direct descent from the Jewish-Christian bishops of apostolic times.

The main work of the Greeks is the maintenance of their Holy Places and the monastery of Greek monks in Jerusalem's Orthodox Patriarchate has responsibility for the Orthodox liturgy in the Holy Sepulchre, which is virtually the Cathedral of the Patriarch. But shrines alone do not make a Church and the Orthodox Church has other strong roots among the indigenous Arabs of Jerusalem. The pastoral care of the people is in the hands of Orthodox priests of Arab origin. Their parish church in Jerusalem is the beautiful Chapel of St. James in the Courtyard of the Holy Sepulchre.

Like other Christian communities of Jerusalem, the Orthodox Christians have this threefold vocation. Jerusalem is the historic centre of Christian belief, attracting pilgrims from all over the world. Care of the Holy Places is therefore seen as a living vocation. At the same time, the spiritual insight of Orthodox considers that the divine mystery of the Church becomes present through the celebration of the Holy Liturgy. So the communities have a cognate vocation to celebrate a living liturgy. Hence the rich splendour and attractive dedication of the Eastern Church

CHRISTIAN COMMENT/Oikoumenikos



Greek Orthodox clergy in the Church of the Nativity, Bethlehem.



Ethiopian Church ceremony. (Below) Armenian ritual of foot-washing.



to the community celebration, which makes holy today what was made holy historically by the presence of Jesus Christ. From this follows the third function: the care of those faithful who live here and the pilgrims who come here for visits. By a paradox, the Church as a local church is mainly Arab in personnel and language yet as a world church is mainly Greek. The hidden problem is whether the Arab community can eventually fulfil these three official functions of the Orthodox presence in Jerusalem.

Jerusalem is also the home of certain national Orthodox Churches clustered around the shrines. The one Orthodox Church therefore, embraces a wide variety of Christian expression. The Armenian church, the national church of Armenia, has a Patriarchal See in Jerusalem, and has an important presence in the Holy Sepulchre and in many of the Holy Places. Its main centre is the Cathedral of St. James in the Armenian Convent on Mt. Zion.

This is a national church because all Armenians are Christians — people, religion and nation are one, and they have their national Holy See in Echmiadzin in Armenia. However, they are in a sense a universal Church because Armenians live in a Diaspora in every country in the world. Jerusalem for them is the historical and religious centre. Formerly very strong numerically, the community has been reduced by emigration to around 1,000. The world Diaspora of Armenians look to Jerusalem as their spiritual focus, for here their seminarians are trained to be priests, and the treasures of centuries are in their Holy Places and their unique library and museum.

THE INTERNATIONAL character of the city of Jerusalem is also reflected within the Orthodox family by the national Orthodox Churches of Russia and Rumania, the Syrian Church (the Assyrians) and the Coptic (Egyptian) and Ethiopian Orthodox Churches. Each shows a unity of Orthodoxy and a diversity of practice. For when the fundamental belief in Jesus Christ, was manifest in a concrete way His life, death and resurrection is expressed in a community liturgy, it absorbs the ethos of that community and speaks in the idiom of their own national culture. The same faith in Jesus is, therefore, expressed in a diversity of cultural expression.

The richness and splendour of Orthodoxy in Jerusalem is that all the cultures of the world have come here and express in a living liturgy their own way of showing devotion, love and reverence for the holy places and the mysteries. The spirituality and services, the language and movement of the African Churches of Egypt (the Copts) or Ethiopia are a synthesis of the music, gesture, words and style of an African culture. The small communities of Copts and Ethiopians are a sign and a symbol in Jerusalem of Africa's way of love and of devotion to Christ.

Last June, on their feast of Pentecost, the Ethiopian Church was able to celebrate its special liturgy on the oldest holy site of Mt. Zion, in the Catholic Church of the monastery of the Dormition. African monks of the Ethiopian Church were the spiritual guests of the German monks Mary and her Assumption to of the Latin Church. They claim that in the first century, the grotto shrine of Mary was guarded for Christians by the monks from Africa — long before the Byzantine power of Constantine

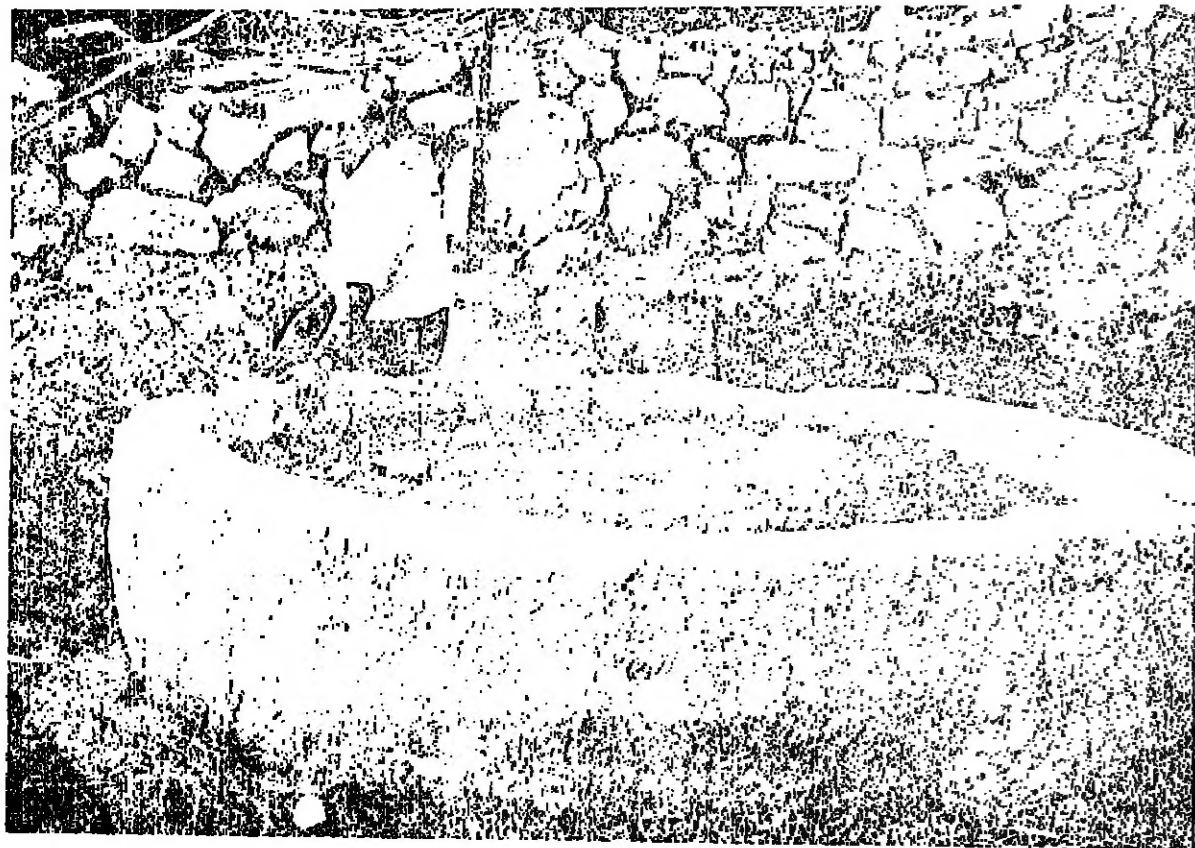
built the Hagia Sion in the fourth century. Aramite, the common language of Jews during the Second Temple period, is the liturgical (and social) language of the Assyrian or Syrian Orthodox Church — an eloquent witness for that Church of its roots in Jerusalem dating back to the time of Christ. In fact, the Syrians' present Church of St. Mark was the house of Mary, the mother of Mark, who wrote the third Gospel. They claim that here, too, in the house of the mother of Mark, Jesus celebrated that last Passover supper which instituted the Eucharist which is the liturgy at the heart of all Christian witness. In these early apostolic days, houses and synagogues were used as churches, and St. Mark's is claimed to be the first house church of Jerusalem. Today, a small community of monks and a few families, the Syrians hold firm to this historic centre of their Eucharistic life.

For the American and European visitor, the beauty of Orthodox churches is second only to the fascination of the Eastern liturgies. As one Protestant visitor said, the Eastern Orthodox services breathe the sense of God's presence, bringing alive the roots of the Gospel; they incarnate by all the senses of touch, sight, hearing, smell and taste, the psalmist's words, "With all your being give praise to his holy name." The heat of the candles, the penetrating perfume of incense, the tinkling of bells, the sound of music, and the taste of blessed bread, capture one's whole being with a sense of reverence, of sacredness, and of humble love. In a very special sense, the Eastern Orthodox Churches are centered on the reality of the Resurrection of Christ; they are "Easter Christians." In a real way, they are at home in Jerusalem.

THE TENSION of Greek and Arab, of national versus universal, of cultural difference and religious unity, is a fruitful tension in the diverse unity of Eastern Orthodox Churches. And it was this richness of heritage, spirituality and tradition which was manifest in a concrete way on August 25, with the young of Jerusalem in procession honouring Mary, Mother of Jesus. As a Jewish mother she attracts, as the Blessed Virgin Mother she draws, Christian devotion; and as Holy Miriam she is honoured by Moslems.

In the Church of the Tomb of Mary, after the procession, the young people placed their burning candles on the steps of the Church, the only light for the liturgy. In the background was the quietly happy crowd greeting friends, talking, praying, singing; a Russian priest silently meditating; a Catholic nun saying her rosary; a Greek priest meeting an Anglican. Outside, the sprigs of green became a symbol. For young girls, with that unselfconscious grace of the East, shyly gave or received a sprig of green from the chosen one among the young men who had walked in the procession.

The "funeral" of Mary, rich in symbolism, has an interesting link back through the ages. It goes back to a long-forgotten Jewish feast of summertime and olive harvest: it commemorates the historical event of the death of the Ethiopian Church were the spiritual guests of the German monks Mary and her Assumption to of the Latin Church. They claim that in the first century, the grotto shrine of Mary was guarded for Christians by the monks from Africa — long before the Byzantine power of Constantine



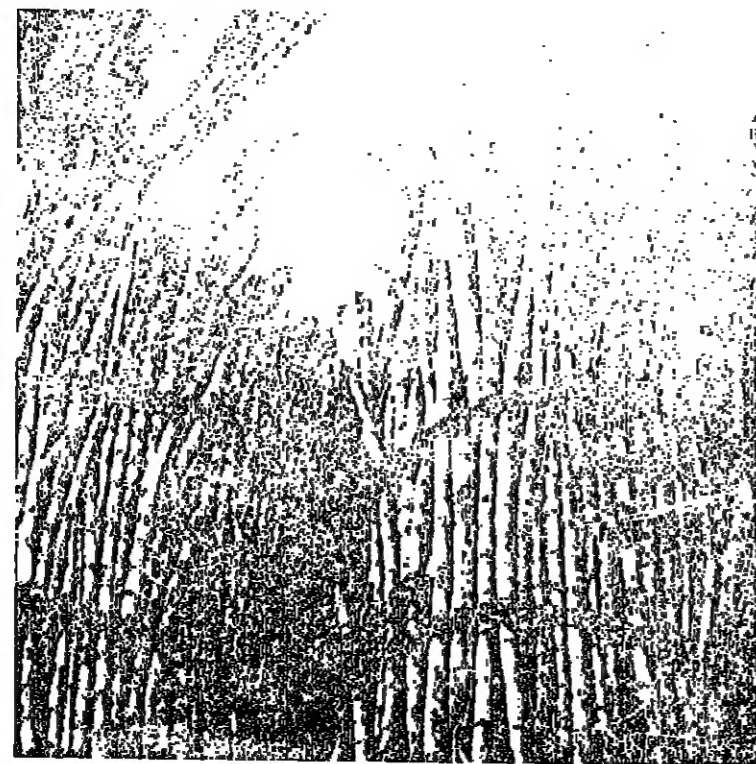
The lower grinding-wheel of one of the Crusader sugar mills. (Below) The wheel-pit entrance.



(Below, left) Water is still running through the aqueduct. (Below, right) Solid Crusader foundations.



ANCIENT JERICHO'S SWEET TOOTH



Israel has had a sugar industry down the centuries since Byzantine times. SYLVIA MANN takes us on a tour of the remains of the Crusader sugar mills in the plain of Jericho.

SPEARS OF SUGAR CANE in the plain of Jericho. These silent witnesses vividly tell the story of how this important crop was introduced into the Holy Land in Byzantine times, and how it was successfully and profitably cultivated, processed, and even exported during the Middle Ages.

Sugar cane, of which sections were cut and sucked to draw out the sweet juice, was grown in India and the Far East thousands of years ago. It was brought into the Mediterranean region early in the Christian era, the process of refinement being developed particularly in Egypt and Persia, and the finished product became one of the expensive luxuries of the Western world.

According to the distinguished writer on agriculture, Dr. Samuel Avizur, the Byzantines, and later the Crusaders in Palestine, extracted the sap by crushing the cane between two heavy millstones, the lower one remaining stationary while the upper one was rotated — a method used in Egypt to this day. The syrup was then boiled down and crystallized on the principle used in the present preparation of sugar from cane.

blus, with its hinterland of rich springs, and Jericho, were ideally suited for this purpose.

These sugar factories, with their large plantations, their mill-houses, their rooms filled with boiling-vats, their grinding stones and their stores, must have been large and impressive. Moron Benvenisti, in his "Crusaders in the Holy Land," describes how, after it was cut, the cane was taken to the press, "where it was peeled, chopped and pulped, the juice collected and boiled in copper pots. The liquid sugar ('honey') was placed in earthenware vessels or in wicker baskets to dry. After drying, the lump of sugar was the shape of a hemispherical cake."

All this obviously demanded space and structures, but of the many installations associated with the sugar industry very little remains. Nothing of Caesarea's sugar mills is visible today; of those around Acre, all that is left is the name Ma'sara — Arabic for a sugar mill — in an Arab village near Acre on the line of the Turkish aqueduct. Remnants at a-Safi, near the Dead Sea, mentioned by Benvenisti, are almost impossible to find.

Those on the outskirts of Jericho, however, are not only readily accessible, but most striking in appearance. In addition to the enormous wheel, the solid bases of the row of millhouses, and the Crusader masons' marks still to be seen on some of the archway ashlar, you can pick out the system of plaster-lined aqueducts which brought water from the rich springs of Nueima and Ein Duk and fed it into side canals. This system irrigated the plantations and also turned the grinding stones of the factory.

TO REACH THE sugar mills — Tawahin a-Sukkar, below Mount Karantel — drive to Jericho, then bear left towards the ancient tel. Just before the excavations, the road divides into two. Take the left branch, leaving ancient Jeri-

cho on your right, then proceed slowly, for the road surface is rough and poor. Turn into the second path on the left, where after about 400 metres you will see a house and fruit garden surrounded by a stone wall.

Follow the outside of the wall parallel to the hill ridge for some 100 metres, then continue round the corner for approximately the same distance and look out for the huge stone millwheel, more than 3m. in diameter, lying on the ground.

Immediately below the wheel you will notice an artificial cavern with an arched entry. Benvenisti refers to this 10x3m. chamber with its vaulted ceiling as a wheelpit, and writes of a groin-vaulted hall directly to the northeast, where the crushed cane was boiled. This we were unable to discover, but to the right and left of the wheelpit cavern, you can discern a series of stone-built foundations, some still supporting remnants of buildings.

Notice in particular the chute-like main aqueduct, now broken, running along the upper ridge of the hill. From here, the rushing stream filled the subsidiary canals, some of which still convey abundant supplies of water to the adjacent fields and orchards.

FOR CENTURIES, these selfsame springs had made an agricultural paradise of the fertile plain of Jericho below the Monastery of Karantel — the Mount of Jesus' Temptation. Beginning around 1,600 years ago, the Byzantines seem to have been the first to cultivate the precious sugar crop in this semi-tropical spot, and the early Arabs, in the seventh century C.E., carried on their predecessors' constructive and profitable craft.

It was the Crusaders, however, five hundred years later, who brought large-scale sugar production to a fine art. At that time the whole area was under the control of the Patriarch of Jerusalem, and so well was it run that he is believed to have received from it a yearly sum of 5,000 besants — a valuable gold coin minted by the Crusaders themselves. In 1138, Queen Melisande of Jerusalem built a convent at Bethany and appointed her sister Yolande as its abbess. At the same time, she transferred the rights over the sugar mills, with their attendant income, to the convent, and so things remained until the Saracen invasion.

After the Crusaders were driven out of Judea in 1187, their conquerors went on with the growth and production of sugar for several hundred years. It seems likely that the industry prospered until the beginning of the Turkish regime, when apathy, neglect of the land and its resources and failure to provide minimal security inaugurated a long period of poverty and desolation.

Today, the industry which flourished in the country for over a millennium is quite extinct, and only its pale, elusive shadow can be found in the conduits, millstones and ruined wheelpits at the foot of Karantel.

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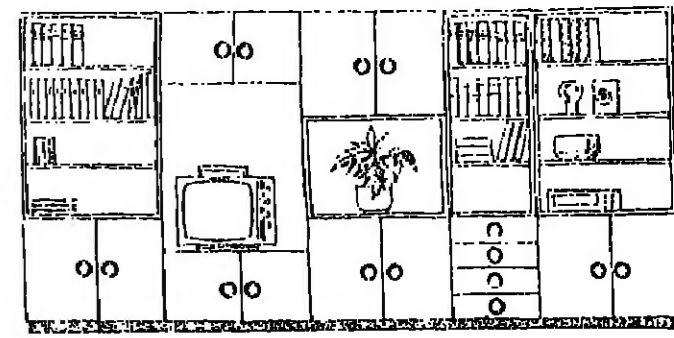
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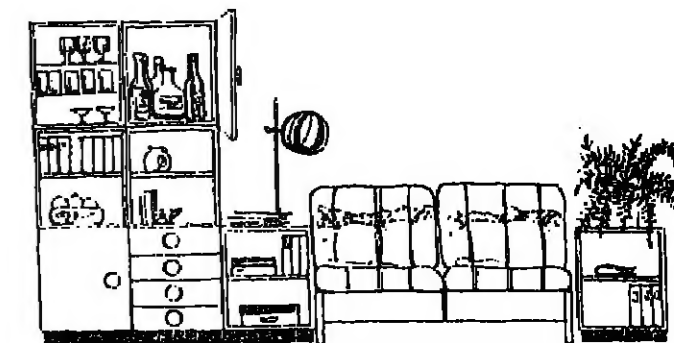
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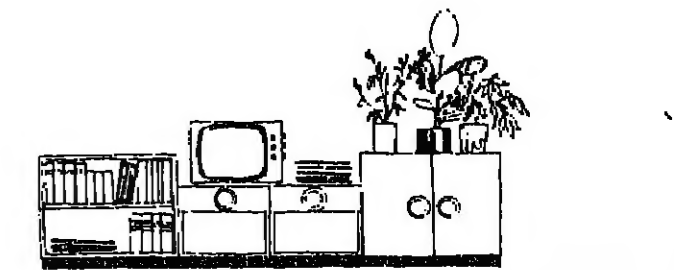
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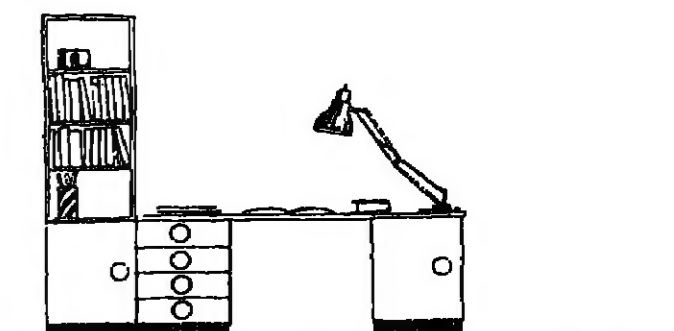
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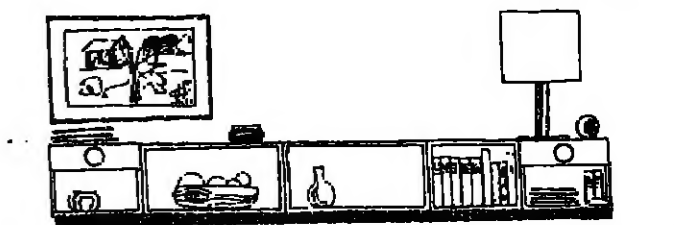
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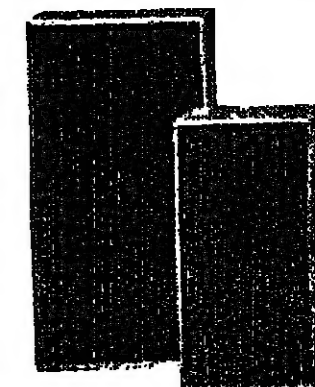
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Dear Teacher

A.S.I. Acker



THAT IS not the only form of address. Other letters begin: Dear teacher/Dear Mr. Israel/Dear Azrael/Shalom/Hellow dear teacher/and even, To my only English teacher — thanks God!

Could you imagine that they had ever been shown how to write a letter in English? But, as every bright child knows, what is taught in the classroom is only for use in the classroom, and has no value in the real world. Perhaps the only form of address that ought to bother me is the one that identifies me as Azrael. After all, that is one of the names by which the King of Demons is known, more commonly Asmodeus, or Beelzebub, the Lord of Flies.

Having the class write to me twice during the summer did not seem to me a devilish imposition. Obviously others disagreed. One letter economically expressed both the writer's complaisance and his sense of outrage, beginning abruptly:

"How do you do and what is the matter?" — with me, I suppose.

A second starts: "Today is a nice day but I am in a very bad mood because I have to write a letter to you."

Surely I am being over-sensitive when I note that he follows this immediately with: "I am taking driving lessons and since I've started there have been a few more dead cats around." Black ones?

Of course, not every one was able to write on the dates assigned. As one put it: "I had too nice a time for writing letters to my English teacher."

And another couldn't write you a letter last month because I was very very busy with my work. I worked as a baby sitter, in a word I had to be a mother for a month and my child was a girl aged 2 month her parents were abroad. Israel it is a very hard thing to be a mother, really, almost every time the baby cried I cried with her. I was very nervous but thanks god it is all over now.

Very expressive. You can see she still hasn't got her breath back.

ONE OR TWO of the pupils took the opportunity of getting a few things off their chests.

"Once I was happy because of the relation-sheep between the students and the teachers, but now I am against with all my heart, I am swearing the day I came to this school."

And even more to the point: "Now how about you, I heard that teacher are waiting all the year to this vacation and enjoying the vacation more than

pupils. You think you the teachers worth it! I don't think so after the marks I got especially in English. I think you are the best teacher in teaching (Headmaster, please note!) but not in assessment. I think this is your deficiency. I got the mark 5 (five) but I assess myself more than that worse mark. I don't want to be proud to much but that is I think the real fact."

My reply was clearly unsatisfactory, for he wrote back furiously:

"You intended to represent me as a poor idiot pupils who is complaining about things he imagin. That is your right to think so but I got my own opinion about teachers like you."

Well, tell the truth and shame the devil!

Some pupils felt capable of handling the work on their own; other did not.

"Malika and Pinna went to the library to write the letter because there is a book that shows (thank you, Bernard Shaw) "how to write letters. I prepared to stay at home, using the Dictionary and to write on spontaneous way."

And why not? Using the dictionary in a spontaneous fashion easily obliterates the meaning entirely.

"I planned to write you a long special letter that will compensate the last one I didn't write." And: "I have been on trips with groups of boys of course I haven't started homework yet but I can't exculpate myself from them."

Firm adherence to the principle of never using a dictionary to check the spelling occasionally multiplies spontaneous into spontaneous squared. Thus:

"My last plan is to work in a kibutz for a week — I would like to test a bet forom this way of life." And anyone who can unscramble that is either a teacher of English in this country or should be one.

QUITE A FEW of the class went abroad this year. The letters from "Abroad/abroad/a broad" were crammed with fascinating details.

From Holland: "The trip in Holland was very nice. I lived with a nice family. Holland is a very nice country, full of water and grass."

From Germany: "We went to visit some places very interesting and we enjoyed them, but there were some that were very boring." So much for Germany.

From Switzerland: "Here in the summer is raining however we (My grandmother and I) had luke and for the last week the sun was shining and was hot. Yesterday I was in Bern the capital city of Switzerland. I was in

the government's house and in the Bear pit. (In Switzerland, it would seem, these are two distinct places, and not, as in Israel, one and the same.) On a trip to the beautiful mountain we saw that some of the passes were full of snow and grass. Through the back, I speak here only German and study the language and it is very difficult to learn two languages *suzamen* — that mean together."

The letters now coming in both look back at the holiday and forward to school.

For some the summer was wasted: "I have nothing interesting to write about," and "I have been very boring all the time." For others: "The holiday seemed to pass so fast I can't do all the things I want to do."

With regret: "It was a very enjoyable summer. I didn't learn very much every day I got up with the feeling of doing something useful like learning something and with the same diddion I went to sleep. (I must say, diddions like that often spoil my sleep too.) The girls prepared the food and the boys opened latins and washed dishes. I don't blame you, you don't like girls, there are times I beat them myself."

As it happens, I don't hear the girls without some considerable help from my colleagues, as another extract shows: "I want to enjoy before school starts and I'll be buried under packs of books and homework and teachers of course." The only thing I can say here is that the school has no other form of heating.

The letters are signed with as much proper contempt for formal usage as they begin:

"The weather is too hot to hold a pen anymore, by bye/Sincerely yours/Yours sincerely/Yours best student In English/Sincerely yours — ha! ha! Have enjoyable vacation/My hand hurts me and my river of words stopped," and, "I am finishing this letter with the hope that you will understand me. Do you?"

Alas! an honest answer is not an answer. Teachers in high school are not trained for it: we don't get paid for it: I don't know: yes: no: sometimes. Great Lord of Flies, what do they want of me? Isn't it enough that I correct their spelling?

Yours affectionately,
A.S.I. ACKER

p.s. "With enjoy of pupil I red today that the teachers are going to have a strike. It's very pity they begin the strike in the summer and not wait for the begin of school." Well, that's just fine for us, dear, but how about all those poor old "perents" you keep writing of?

Heinrich Heine's achievement



Never did he make himself out to be more high-minded than he was often the very opposite -- a characteristic that at first might seem to bring him closer to those who, unlike him, were not born humanists. There are other aspects to him, that is, very true, among other things, he

At one moment Germany is the country of *Nachtigallen*, nightingales, and the 33 monarchs who can sleep undisturbed, the land of the healthiest, best oaks and lime trees, of dunplings and beer, the most god-fearing, most cultured country under the sun. At the next, something radically different.

with it cheerfully are closer to the truth, because they know how in-
exhaustible it is. The most reliable consolation comes to us from those who conceal their seriousness be-
hind a certain serenity and whis-
per rhythm, colour, euphony to the doubts and sufferings of their souls.
He belongs to no one. Or rather
he belongs to all those who love him.

Psychology of pain

Miriam Arad



"I would freeze with terror whenever they put the pressure thereby driving me to resist or inform them weakly but resolutely of my refusal. The idea that they would make me give in by force perplexed me. I knew they'd be capable of winning."

"They won of course. This time even Yael (Hizkion's wife) was their side. I felt crushed and terror. I felt she'd betrayed me behind my back."

(sign Policy, System of Israel" (viewed here on July 13). The award, consisting of a citation, a medal and \$1,000, was presented to him and the Association's annual meetings in New Orleans yesterday. Prof. Eytan is the author of nine books on international and Asian politics, won the 1960 Wetumull Prize for the American Historical Association for "Nehru: A Political Biography" and the 1970 Isaac Walton Killam Award of the Canada Council.

Book prize

PROFESSOR MICHAEL Brecher, Visiting Professor of International Relations at the Hebrew University in Jerusalem, and until 1970 and Professor of Political Science at McGill University (Montreal) has been given the 1978 Woodrow Wilson Foundation Award of the American Political Science Association for his book, "The Foreign Policy System of Israel" (reviewed here on July 13). The book, consisting of 10 chapters, a media appendix and a glossary, was presented to him at the Association's annual meeting in New Orleans yesterday. Prof. Brecher is the author of nine books on international and Asian politics, and won the 1980 Wetumull Prize of the American Historical Association for his book "The Arab Road to Peace" in 1976. He was also awarded the 1970 Isaac Walton Killam Award of the Canada Council.



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ROSH HASHANA
TO YOUR FRIENDS AND
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ممكن من العمل



THE HARD ROAD TO ECONOMIC BLISS

The seventh Rehovot Conference, which opened on Wednesday, is devoted to the theme of Economic Growth in Developing Countries — Material and Human Resources. Ten years ago attention would have been focussed only on the material aspect of growth, on how to acquire capital resources, to expand the Gross National Product, to industrialize and to change the patterns of agriculture but today it is realized that these goals are not enough—the human being is the heart of the economic problem. PHILIP GILLON discusses these problems with Irma Adelman, Robert P. Stephens and Daniel Schyd-lowsky (left to right).



"I'VE JUST FINISHED" writing a rather gloomy book on "Social Equity and Economic Growth in Developing Countries," says Professor Irma Adelman, of the University of Maryland. "In it I show that it takes a very long time for the benefits of growth to percolate down to the poor, who constitute the bulk of the population in developing countries. The benefits tend to go to the elite and to the upper middle class just below them — who together form a very small sector of the population. Many of these countries start with a more or less egalitarian base, but, as the economy expands, it seems to be a sad truth that growth is correlated with maldistribution of income." Obvious examples of this are the oil-rich Arab states, where the benefits of the vast accretions of wealth are confined to the few at the top. In the light of her conclusions, she believes that both the goals of development and the strategy for development need to be seriously reexamined: the blithe assumption that industrialization would inaugurate the kingdom of heaven has to be reviewed. "Look at India," she says, "with 200 million people starving. They are industrializing. Yet one is reminded of the worst aspects of the Industrial Revolution a century ago."

Three notable exceptions to the rule are Israel, Taiwan and South Korea, according to Prof. Adelman, who is an expert on the Korean economy. Born in Rumania in a Displaced Persons camp, she came to Israel as a child and, at the age of 19, went for advanced study at the University of California, Berkeley. There she married an American physicist; they have a son of 16.

"The two-career problem — both of us having careers — is harder to solve than the career-mother problem," she says in an aside.

IRMA ADELMAN became an expert on Korea almost by accident. "One day I was visiting the office of a young man in A.I.D. (Agency for International Development), and he complained bitterly that the office was sending him to South Korea, apparently because he wanted to go to Turkey. I soothed him by saying, 'Don't worry, I'll go.' In a few minutes I was seeing his boss; soon after, I was on my way to Seoul."

She has been advising the Koreans ever since 1964; she was considered to be the guiding spirit behind the Second, Five Year Plan. Recently she received an award from the South Korean Government. Over the years going on visits averaging three to four weeks, she has spent a total of about 18 months in Korea. "So you can work out how much time I've spent in airplanes."

Prof. Adelman says that like South Korea, Israel and Taiwan have managed to achieve remarkable growth in all three

the Gross National Product has risen something like 13 per cent annually over the last five years — and, according to her findings, without the maldistribution of incomes that generally goes with such growth. This she ascribes to certain extraordinary conditions common to the three countries.

The Korean War resulted in the destruction of the country's physical capital and the occupation caused huge dislocations.

This acted as a great equalizer. Then, the South Koreans had to be conscious all the time of North Korea, so they had to spread benefits to the poor. Taiwan was in a somewhat similar position: the leaders had to create a set of conditions that would not lead to a repetition of what had happened on the mainland. Israel was imbued with an egalitarian ideology and philosophy.

"All three countries have certain qualities in common. They are comparatively small in population, yet rely on human resources intensively used, rather than on natural resources. Furthermore, again for reasons more or less externally dictated, all of them have very open development patterns, and foreign trade and exports are essential if they are to develop. Indeed, if they are to survive. Finally, all of them have had access to foreign assistance for social purposes. Korea, for instance, got massive aid which was devoted to education. So they were able to combine growth with a more or less egalitarian social philosophy."

A PROBLEM that worries Prof. Adelman is that she sees a trade-off between freedom and maldistribution of incomes; increased political liberty seems to lead to increased gaps between rich and poor.

"This is what happened to Yugoslavia — three years after liberalization, the distortions had become very bad. People are bastards — they like to get richer than other people, and they use their wealth to perpetuate their privileges. They have to be restrained."

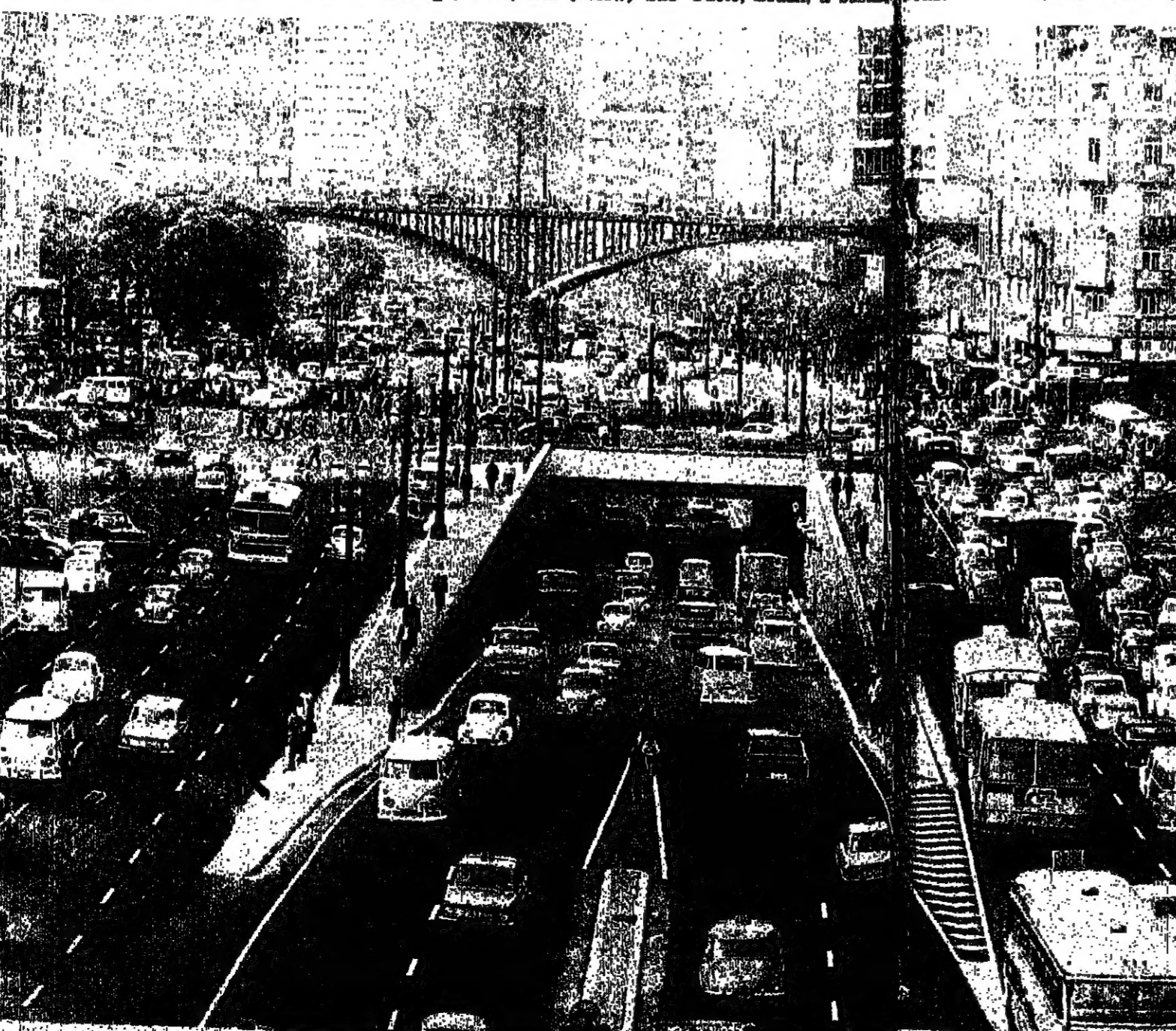
PROF. ADELMAN looks remarkably cheerful as she expounds this view of the human condition, but insists that her cheerfulness is only skin deep.

"I am very depressed. McNamara of the World Bank has also come to gloomy conclusions, although for other reasons. All development economists are going through a process of soul-searching. Some are trying to cram new problems into old moulds; I don't think it's going to work."

The aim of the Rehovot Conference is for the scientists and theorists to help the man of affairs, who have to deal with problems in the field. What advice would she give to the politicians and administrators? After all, the



South American contrasts: A food line in Santiago, Chile, and (below) Sao Paulo, Brazil, a bustling polis.



(UPI/Israel Sun)

three exceptions she quotes — Taiwan, Korea and Israel — prove that evils can be avoided by conscious effort and will.

"The main lessons are that growth alone is not enough, that there is no automatic filtering down through society to the poor of the benefits coming to a country from development. Their duty is to make sure that growth does not mean that the rich get richer and the poor stay poor. Whether they act out of a love of justice or a fear of instability, they have to take conscious action to spread the goodies."

ONE OF THE MEN of affairs who has come to the Rehovot Conference for guidance is Robert P. Stephens, the Minister of Finance of the Kingdom of Swaziland. Born in the arid Karoo, in South Africa, he was educated at the University of Cape Town and at Oxford, where he specialized in forestry. After serving in the Middle East during World War II, he returned to the South African civil service, but soon decided to try something more adventurous. Going to Swaziland in 1947, he became a sort of one-man Keren Kayemet; he started to plant trees where none had bloomed before.

"Maybe because I came from a part of the Karoo where we had about 1.5 inches of rain a year, and the only things we could farm were ostriches, I was always fascinated by trees. Foresters often come from dry countries. Then I liked the idea of an open-air life. When I went to Swaziland, there was no agriculture except subsistence farming, and there was one asbestos mine that kept the territory going. My trees attracted workers and gave a push to industrial development."

"Today, Mr. Stephens can survey 200,000 acres of trees, mostly pines, which yield wood pulp, crates and citrus boxes, and provide work for 5,000 of Swaziland's total labour force of 80,000. They don't make newsprint, because of the pollution problem. Some 30,000 Swazis work in industries, and 7,000-8,000 go to South Africa. The rest are farmers."

"Swaziland has a tremendous future. It's a very small country, about the size of Wales, and completely landlocked, with South Africa on three sides and Mozambique on the fourth. Politically, we have some problems. Our policy is one of non-alignment, and many of the countries with which we trade boycott both South Africa and Mozambique. So as not to be accused of boycott breaking, we specify very carefully the sources of our raw materials."

Robert Stephens was preceded as Minister of Finance by another white South African, Leo Lovell, who has now retired. He says that the Swazis are not anti-white, but are "pro-themselves." "There is as little colour prejudice either way as it is possible

to imagine, but we are against expatriates, white or black. We don't want people who are not fully identified with us, and I think we're right. Our policy is one of localization, of getting our own people into jobs. This has been effected 100 per cent in the civil service, 90 per cent in private business."

South Africans invested tremendous amounts of money in Swaziland, until the Government of Swaziland introduced controls to prevent land speculation. New products include sugar and citrus. And tourism, 95 per cent of it South African, is booming, bringing in nearly 11.8m. in taxes alone, and covering six per cent of the territory's current budget.

Over the last five years, since obtaining independence, Swaziland has raised the average G.N.P. per citizen from IL900 to IL1,200, a dramatic improvement indeed.

"But there's a snag — we can't qualify for maximum aid as the least developed nation, because they say we're doing too well. We think that this is wrong, the criterion is too rigid. After all, we are trying to do in a few years what should have been done in 60 or 70."

Mr. Stephens agrees with Professor Adelman that growth does not automatically result in benefits to the poor, that there is a maldistribution of the benefits received.

"In fact, this is one of our greatest problems. How do we get the benefits down to the poor? We can't correct the maldistribution of wealth simply by taxing the rich to give to the poor, because that would result in our losing what industry or cash crop agriculture we have. This has been borne out by experience everywhere. We hope to get thousands of our farmers to move from subsistence farming to diversified farming. We have lots of good land and plenty of water. We need capital, know-how and the push."

He is confident that the Conference will prove of great benefit to him.

"We don't often have an opportunity to get together with the greatest economists in the world. I've brought a young economist with me. It's not only what you learn from the papers and discussions, it's also the talks in the corridors and lounges. It's very important for us."

He adds that Swaziland also hopes to learn from the Israeli experience — Israelis are already advising on agriculture under a Mutual Cooperation project.

"I was in Jerusalem during World War II. To say that I'm astonished by what Israel has done is putting it mildly. There's been a building explosion. I can imagine what an immense amount of effort, planning and capital has gone into it. I'm sure we all envy your tempo of development and would like to emulate it."

PROFESSOR DANIEL M. Schyd-lowsky, of Boston University, was born in Lima, Peru, where he obtained his first graduate degree before going to Harvard for advanced study. He is still a Peruvian citizen, considers himself a Peruvian working abroad, and is considered a world authority on the economies of the Latin American countries.

He is pleading a rather novel cause at the Conference — that of the exporters. On the face of it, he says, all less developed countries — he prefers this phrase to the unfashionable "underdeveloped," abandoned because it was considered a slur, or "developing," which he says applies to all lands, even America — pay lip service to exports as a means of expanding their industries. But, in reality, exporters are persecuted in many of the less developed lands.

"The incentives given to export industries are generally less than the implicit taxes in the system. A country naturally starts off with a protectionist policy, so as to be able to develop local industries behind the shelter of a tariff. This raises the price of anything that's imported, and the whole cost structure gets pushed up. For instance, let's take a radio. A firm assembles radios for export. But the transistors and other component parts are taxed as they come in. This naturally increases the ultimate cost of the radio. The would-be exporter can't compete on world markets at competitive prices. This gives the economic planners the impression that the exporter is inefficient, so why bother to help him, anyway?"

"In any case there is probably some residual inefficiency in local industry, and the impression that this is to blame becomes stronger. It's a vicious circle. I calculated that in one Latin American country, where they were assembling cars, the total cost of the parts imported for each car, after taxation, was as great as that of a total car."

So what's the answer? What can be done to help the poor, persecuted exporter?

"The best and most obvious remedy is to revise all protective tariffs, to straighten out the distortions. But here you run into all kinds of huge political problems. There are vested interests clamouring for protection, there is the threat of unemployment. People are afraid of massive changes. You get this in developed as well as in less developed countries — shoes and textiles in the United States, butter and agricultural products in the Common Market countries, coal and all kinds of products in Great Britain. Governments are scared to close down industries and throw people out of jobs."

"There is a second-best solution which is politically practicable — giving export industries subsidies to offset the implicit taxes. Give back with the left hand at least

as much as you have taken with the right. This is being done successfully by a number of countries — Israel, South Korea, Taiwan, Brazil, Colombia."

Some South American countries are prospering if the test of growth alone is applied. "Brazil is the star performer — her economic policy has been very good, with a heavy emphasis on exports. Colombia was traditionally married to coffee and coffee alone — now she's branched out with all sorts of products. Six years ago, coffee provided 80 per cent of her exports, now it's down to 45 per cent. Peru also diversified, which was lucky, since she had a terrible setback with one of her main foreign income earners, fishing, which normally brings in \$200m. The fish came from the cold Humboldt Current — this year it was driven off by a hot current from the Equator. Result, no fish. They say this can happen only once in 30 years. Maybe — but it proves the need to diversify."

What about Chile? "Poor Chile is an example of how inexorable economic laws can be. A decade had the fine idea of pushing up production and increasing the incomes of the poor — nobody can fault that objective. And he did in fact increase production considerably. But, as production goes up, so do imports — and to get imports you must have foreign exchange. The crisis came when he'd used up his \$300m. foreign exchange reserves. It doesn't matter what your political or social system, certain economic rules have to be obeyed."

Prof. Schyd-lowsky does not know much about what is happening to Cuba's economy; he suspects that it is being slowly drawn back into the American system. The good ideas that came from Cuba were social — universal education and egalitarianism — but there was no major economic message for Latin America. "Cuba was relevant to the early 'sixties, not to the 'seventies."

He believes that the road to happiness lies in exports and more exports, which means greater utilization of machinery and resources. "If you have a machine that provides, say, 100,000 jobs per eight-hour shift you get 150,000 jobs if it works for 12 hours a day. You can double that by keeping it working 24 hours a day. Full utilization ties in with export policy."

"It seems to me to make a very pretty and appealing package — export plus utilization — which I'm going to try to sell at the Conference."

It would seem that, if the men of affairs take the advice of the men and women from the great universities, growth and perhaps even a better distribution of wealth may flow out of the Rehovot Conference.

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Over the last four years there have been many elections in the trade unions, and the Department for Working Women threat-

(Left) Aliza Tamir, fighting for better conditions. (Right) Tov Sunhedral: a religious women's list? (Below) El Al stewardesses

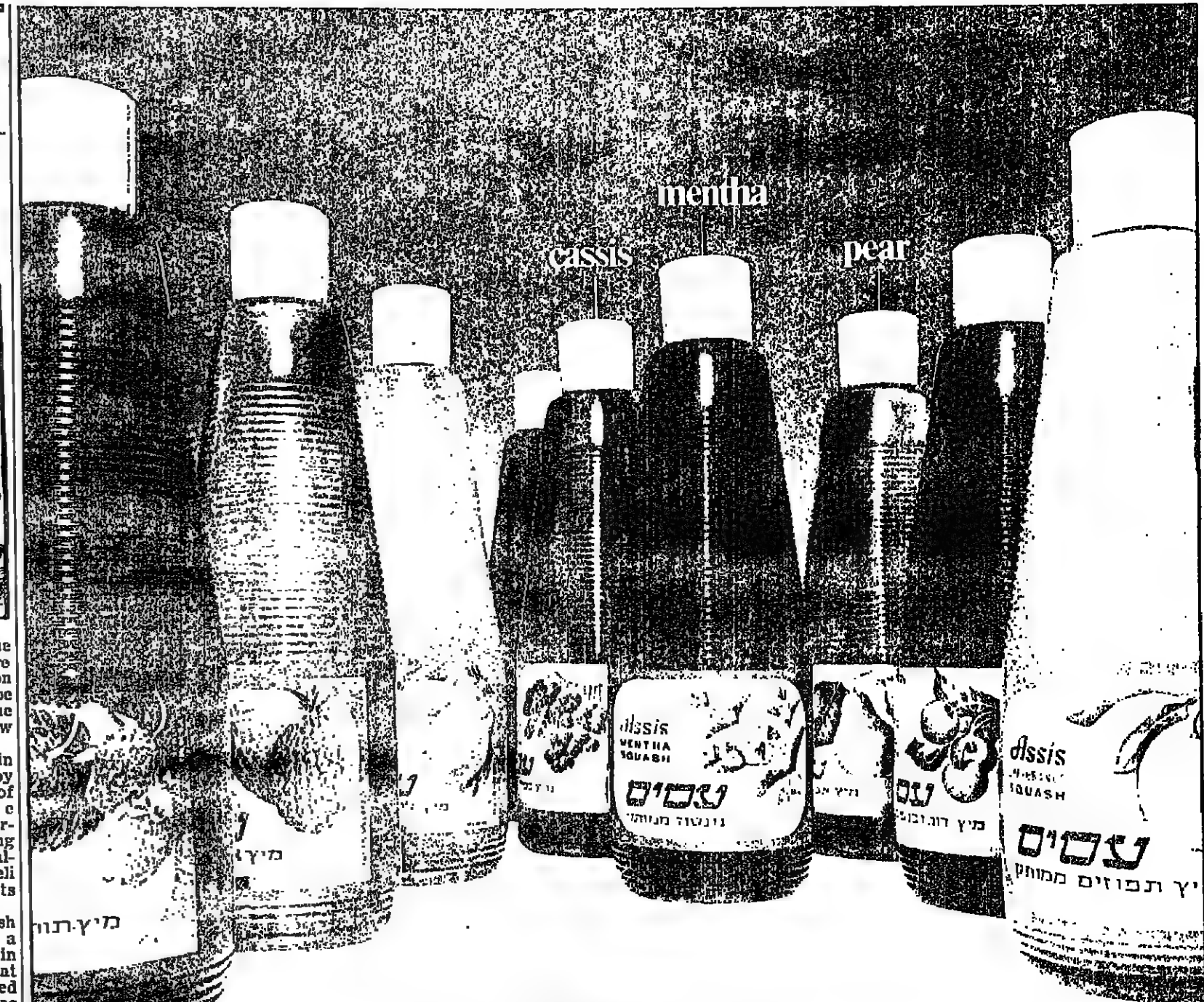


The deliberations in the Central Committee," she explained, "were on the principle of the matter. Although the specific decision was on the Hissadrud, the agreement applied to all elections. It will have to come up again for TOVA SANHEDRAH of the National Religious Party, has held a parliamentary seat since the fourth Knesset (she was Deputy Speaker in the last one) as representative of the National Religious Women's Organization. But there is such bitter fighting within

This is the refrain one hears in one party after another. And as one watches the bitter and distasteful haggling for positions on Knesset lists, one realizes that no one is going to hand women anything on a silver platter.

Mix the cucumber and garlic with about a cup of yogurt. You may need more yogurt to get a smooth consistency, but the two should seem evenly balanced. Add finely chopped fresh mint (the leaves of one or two stalks), and chop.

This dish is served as a would hummus, spread out in large or many small plates. It without the patience to chop cucumber finely, sometimes sliced cucumber with yogurt which is a very nice dish, hardly the same thing.



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CLASSICS ARE IN

(Left, above) Bright yellow stands out effectively on a black ground, seen in waist skimming jacket style with plain black pants and in a good-looking dress with inverted pleat at centre front. Elanit. (Left, below) Colour scheme beige, for a dress and a pants suit by Elanit, where a subtle two-tone jacquard pattern appears on flat knit sections, contrasting effectively with cable knit inserts. (Below) Evening two-piece by Elanit has pale yellow and gold zigzags standing out effectively on a black ground. Shaped sleeve edges and waistline are hand-finished. (Vision)

Catherine Rosenheimer

IN COMMON with many of the other old-established Israeli knitwear firms, Elanit have always pursued a fairly classic fashion approach, better suited to the tastes of the mature woman than the very young. Since classicism is all the thing these days, fashion and Elanit are very much on a par for the autumn, and the new collection just launched is one of the best, in many respects, for a long time.

The long tennis look cardigan, the continuation of the summer fad, appears often in autumn collections. Elanit show it as a jacket for pants and skirt suits in different versions, also effectively on its own for mixing and matching with other separates. A nice version appears in beige cable knit with red and blue trims on sleeves and around the V-neck.

THERE ARE PLENTY of good looking, versatile sweater dresses: a nice version, with a two-in-one look consists of black polo neck rib top and a skirt in black and red broken zig-zag stripes. The same stripe jacquard is used for a tabard style top over plain black sweater and pants.

"Noppenit" is a new slub-textured effect from Elanit, seen in many forms and colours. More versatility in knitting is seen in the sleeves of a black pants suit picked out in red rib knit which is gathered in by tighter knit black bands to give an interesting shape.

One of the best of the evening outfits in a very feminine nostalgic vein: a three-piece short suit, consisting of a black A-line skirt, skilfully cut with curved seaming on the front panels, a flattering high waistband scalloped at centre front. Peeking out from the cuffs and neckline of the plain V-neck, black jacket were the black-edged white frills of a very neat white blouse.

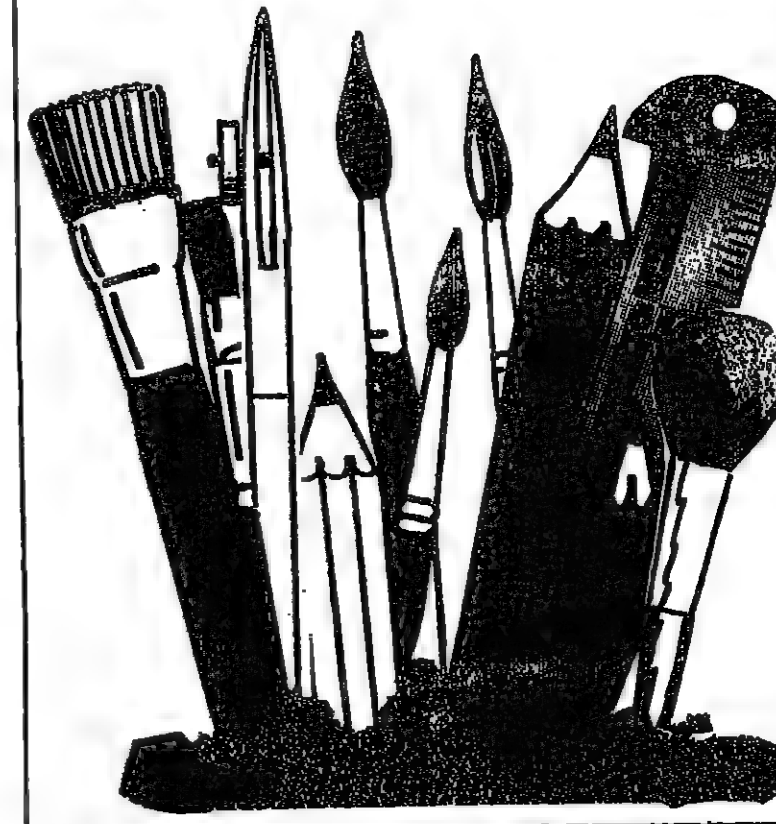
Just the sort of outfit I used to wear twenty years ago," commented Elanit's house model Lea Schwartz — who, incidentally, undoubtedly looked equally good in such an outfit then as now!

ON THE SUBJECT of ever-soaring world prices of wool, Dr. Gottesman cites a 400 per cent rise in the cost of raw material over the past year and a half, adding that, for this season at least, he still has stocks bought at the old prices. None the less, the fashion shopper will undoubtedly be feeling the increase in the cost of autumn models. Many manufacturers are absorbing it partially by increasing the synthetic content of their fabrics. Where Elanit is concerned, you can expect to pay up to IL300 for a day dress which would, last year, have sold between IL240 and IL270.



IT OCCURS TO ME/Hadassah Bat Haim

LA PLUME DE MA FILLE



AS SHE IS not generally concerned with world, or even national, events, it is rather surprising to find my younger daughter listening eagerly to news broadcasts. This is a fairly new stage in her development and I am distinctly encouraged by it. It is pleasant to note that after all, the seeds of instruction have not fallen on stony ground and that my continuous urging to take an interest in what happens, beyond which of her friends she dived deeper than at the pool and should girls of 12 wear maxi skirts, is at last having some effect.

However, the concentration appears difficult to sustain, and only a few days after the high school teachers call off their strike and there is not a rebellious word from the primary schools, the radio becomes my exclusive property once more.

Resignedly, she collects the enormous array of scholastic impediments that she needs. She quite enjoys this aspect of the educational programme and displays with pride the neatly stacked books, the drawers full of rulers, pencils, scotch tape and other office materials. I duly admire her comprehensive supplies, knowing full well that in a week she will be rummaging in my desk for an eraser and turning the house upside down for something to write with.

The actual use of all this equipment is secondary to the need to impress her mates, some of whom, she sneers, have spent half their holidays making elaborate displays of files and copybooks to show off with. Some people — no friends of hers, naturally — have even, she has heard, been studying during their vacation, simply to toady to the teachers. Not for their own benefit, of course.

THE NORMAL MEMBERS of her class cannot understand, she complains, why their teachers don't strike. They have plenty of provocation and here she is, in the

last year of primary school with seven solid years of learning behind her, and never a whisper of any unofficial time off. Why, she continues in unwitting admiration, their teachers are hardly even ever ill. Other schools are reduced to skeleton staffs but theirs never so much as send a class home early.

Even the Six Day War brought only a shift in emphasis, as so many mothers rushed in to close the gaps. Not hers, she has to admit. She knows that I professed myself ready to scrub floors or dig trenches rather than make any more prolonged contact with her contemporaries than is forced on me by civilized society. But other parents, braver, more confident, or more patriotic than I, put their heads into this noose. "War is hell," as some general said. Maybe he'd been an emergency teacher too, once, and he knew.

I offer my sympathy, and tell her that if I were her class teacher I would certainly strike, even while recognizing that this would not change the natures of the pupils. They can take pride, I tell her, in knowing that their mentors must be exceptionally tough. To have survived seven years of dealing with 40 or more pupils, ranging from those indifferent to every subject, for whom lessons are periods of endurance between breaks, to those who know everything better and are not averse to nosey argument to prove it, shows a mental and moral calibre far beyond average.

AFTER A SHORT sampling, she admits cautiously that school is acceptable so far. If it doesn't get any worse, she may manage to hang on till Rosh Hashana; after that there is no guarantee. The teachers are as unreasonable as ever, demanding impossible work schedules and irrational goals. They all look, she says hopefully, worried. Maybe they will go on strike after all.

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مركز من الصحف



A LETTER TO HISTADRUT MEMBERS

Another term of office has reached its end. Four years during which the Histadrut has been at the focus of the struggle of Israeli workers and achieved many things, are at an end. Now you, the voting members, must decide the form of the Histadrut for the next four years, according to your conscience and as you see fit.

You must ask yourself if the present leadership of the Histadrut has acted in a manner ensuring its character as a workers' Histadrut, whether it has succeeded in increasing its strength, its authority and unity so as to fulfill its function and its struggle to improve the life of the working man in Israel; whether enough effort was made to correct work agreements; whether the Histadrut has had the courage to recognize what has not yet been achieved and to criticize itself mercilessly, free authority and independence of the Histadrut are not aimed against anyone, but are applied for the benefit of the one million two-hundred thousand members of the Histadrut including eight-hundred thousand salaried workers, to improve their standard of living and root out defects and distortions. We saw quickly. We built quickly. In this country, an unprecedented pioneering effort took place and unprecedented achievements were achieved. Together with this, the Histadrut has not ignored the weak points which have got worse due to the forced pace of development in the past few years. Our entire movement has deeply felt the disgrace of the poverty that was revealed in Israel. The Histadrut has been sensitive to the existence of workers supporting families with many children, who have great difficulty in living from their work, and at the same time, to the enrichment of others on the Nation's account. We have been hurt that beside those who live luxuriously, there are yet tens of thousands who are still trapped in poverty. And the way before us is long.

The leaders of the Histadrut have worked us best they could to improve the quality of life of the worker: the possible damage the price increases could have caused, the increases which threatened to decrease the purchasing power of salaried workers, with in great degree, averted, the cost-of-living-index increase was used often in an effort to guard the workers' real wage; the beginning wage rose, and applied to more than one-hundred thousand salaried workers. This term of office has seen good steps taken to equalize the social benefits of service workers and production workers. The gap in pension rights, severance pay and holidays has narrowed. This trend will continue, and will be expressed in the 1974-75 work contract.

We have prevented attempts to control workers' wages above, which would have destroyed the balance between wages, prices, profits and prices. We have not agreed in the past, nor will we in the future, to one-sided control of workers' wages as a sole means of combating inflation. The leadership of the Histadrut in fighting suggestions in favour of compulsory arbitration, which

in the end would limit the rights of labour, including the right to strike.

Efforts are continuing at worker participation in plant management in Histadrut enterprises, and profit-sharing has begun. This movement is likely, in the coming decade, to include a large and ever-growing number of workers, in the public and private sectors of the economy as well.

Histadrut policy, during the past four years, has been to cure, especially for the hundreds of thousands of salaried workers who move the wheels of the economy, production workers and those with low salaries. We will continue this policy in the future. We will fight to raise the minimum wage, to raise the basic wage in all sectors and to equalize the social benefits of production workers and salaried workers.

The cornerstone of our policy during the coming term of office will be the attempt to allow every worker to live honourably from his salary and from his work. We will investigate the possibility of shortening the work week, taking into account the capability of the economy. At the same time, the Histadrut will have to attempt efforts at giving meaning to leisure time, so as to enrich thought and entertainment; to develop a system providing further worker-oriented study for young and mature workers; to allow the worker and members of his family opportunity to enjoy suitable cultural activity, sports and entertainment; and to consolidate social-conceptual activities. In a time of automation, in "modern times," with the increasing alienation of the worker from his work, environmental pollution, and the problems of the city — there is a need to work not only for a fair wage, but also for increasing happiness and deepening the meaning of life.

And in the internal life of the Histadrut: Our movement has taken the first steps toward reforming the representative system in the legislative and executive bodies of the Histadrut. Fifty per cent of those standing for election to Histadrut bodies are working members. And immediately after the elections, they will take their places in the governing bodies of the Histadrut, from workers' committees to the Executive Committee, and more workers who come from the workshop and the scaffold, from the factory and the office, will set Histadrut policy.

There is nothing more sorrowing than the lack of a strong bridge, a bridge of understanding, between the Histadrut and part of the younger generation. Young workers and students, who have completed their military school graduation, will vote for the first time in their lives. They do not know the Histadrut, its past, its workers, its objectives and achievements.

From you, I ask: Don't be hasty. Decide about the Histadrut after you get to know it — after you get to know its social and health services and the mutual aid

it offers. After you find out about the various Koor Corp. plants, Solel Boneh, and the kibbutz and moshav settlements. After you find out about factories, many of which were built in outlying areas and development towns where private enterprise would never reach. After you find out about the complex system of unions, professional organizations and workers' committees. Try to picture the Histadrut's part in the absorption of poverty-stricken Jews, from Morocco and Algeria, Rumania and Russia, who came with nothing. They are now the ones operating the machines, on the scaffolds, in the ports and the public service. They are now members of works committees, secretaries of workers' councils, senior workers of the municipal authorities. The right wing — Gahal — are now asking the support of the workers. They, who are in the same party as the leaders of the contractors, industrialists and stock-exchange dealers, appear in the Histadrut as the workers' cavaliers, with the rights of workers. They have tried to destroy the Histadrut from within, and failed; then they joined the Histadrut. With your help, we can stop them. We can ensure that they will be only a small minority in the Histadrut. We will block the rise of the right. It is also wise not to split one's strength and vote demonstratively, as it were, for any small party. Any splitting of strength and sinking into factionalism will weaken the current Histadrut leadership. Abstention will harm its ability to act. A tremendous importance is attached to mass voting. Only a party with a large majority can carry out far-reaching plans. The coming Histadrut elections, on September 11, are a referendum for an independent, fighting Histadrut and against weakening its authority. You will decide whether the way of the Histadrut will continue growing. I call upon you to vote together with me, for the Ma'arach list of the Israel Labour Party and Mapam. Keep the Israeli worker proud.

In comradeship,

Y. Ben-Zion
החברות

VOTE 'EMET' Hama'arach/Israel Labour Party-Mapam

MUSIC/Yohanan Boehm

Harps, harps, harps

FOR THE FIFTH TIME since 1959, the International Harp Contest is about to be held in Israel, and every day now, groups of harpists — students, teachers, performers, guests — are arriving to join the gathering. Twenty-five contestants, 19 guests of honour, a chairman and 17 judges for the jury, and three members of the legal committee will be directly involved in the proceedings, which will climax in the choosing of the best players of this generation. Winners of previous contests have become stars in the harp firmament; two of them — Susann MacDonald and Suzanne Mildonian — are on this year's jury, and the winner of the first prize in 1970, Chantal Mathieu, will give a recital at the festive opening on Monday night (see "Postcard").

There are national harp competitions in several countries. In Holland, Madame Phia Berghout has built up a centre for harpists in the Van Beinum Foundation at Quakenhove, near Amsterdam, a meeting place for composers, performers and musicians of all kinds, which has become the venue of regular international harp weeks. The only international harp contest, however, is this one held in Israel every three years. Its prestige in the harp world is as proven by the large number of competitors, the personalities included in the jury, and the number of guests of honour (who pay their own fare).

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are Judith Lieber (of the IFO), and composers: Sergiu Ntutu, Noam Sheriff and Josef Tal (composer, ex-harpist, musicologist). The other jurors represent the United States (seven), Belgium, Brazil, Denmark, Great Britain, Japan and Rumania. Since the death of Frank Pellegrini, Shabbetai Petrowska has acted as chairman of the jury.

In the first round of the competition, the music to be played will be Theme and Variations by Louis Spohr, an Impromptu by Albert Roussel, and a piece of the contestant's free choice. The second stage demands the performance of Paul Hindemith's Sonata and Benjamin Britten's Suite. The six most successful competitors will enter the third and final stage, in which they will have to play — with orchestral accompaniment under the direction of Shalom Ronit-Riklis — the Concertino by Mario Castelnuovo-Tedesco and Maurice Ravel's Introduction and Allegro.

EVERY CONTESTANT has, as a required piece, a specially commissioned work by an Israeli composer. This year, the open competition for a harp brought six scores, from which Riklis ("Voices") by Leon Schidlowsky was selected because of its different approach to the instrument. The score consists mainly of graphs and signs which need special study, leaving the performer much leeway for interpretation and making him — or rather her, as most harpists are females — a kind of co-creator of the work.

THE FIRST THREE contests were held partly in Jerusalem and partly in Tel Aviv, but since 1970 the honour of hosting the contest has fallen on Jerusalem exclusively.

In the first contest in 1959, one single Israeli competed and didn't even make the second round. There were none in the next three competitions, but this year we have no less than five entrants.

There are always four or five Israeli judges, and this time they

When the score was sent abroad to teachers and contestants, there was much opposition to making this a compulsory piece, and it was finally decided to make it a free choice and the subject of a mini-competition within the contest, with a special prize for the best performance. Only four or five of the competitors (most of them Israelis) have expressed a wish to play the Schidlowsky piece. At

the end of the second round, a special session will be held at which the composer will explain his intentions, the score being projected on a screen behind the performers to give the audience the opportunity of following the proceedings.

Ever since the contest was instituted, the Chicago firm of Lyon & Healy has donated one of its grand concert harps as the first prize. In addition to this, another ten money prizes, ranging from \$2,000 to \$200 will be awarded.

With the exception of the opening (on September 10) and the closing ceremony and concert (on September 23), which take place at the Jerusalem Theatre, all sessions are to be held at the Wise Auditorium on the Givat Ram campus of the Hebrew University. The public is welcome to attend.

During the contest, Lyon & Healy will be running a workshop at which their top technician will teach harpists how to maintain their instruments and carry out minor repairs themselves.

The Israel Museum is marking the contest with its "Exhibit of the Month," which consists of a number of ancient objects from Eretz Israel which feature a harp in their decoration.

Radio for Music Lovers

TUESDAY: 08.10: Bach—Mozart: Adagio & Fugue; Chaconne; 2 Flutes Sonatas; Beethoven: String Quartet, op. 74 (Piano); 09.00: Radio Two Piano Concerto in G (Eden-Tamir); 10.00: Liszt: Concerto for Chamber Orchestra (Conductor: Gershwin); 11.00: An American in Paris (Hodan); 12.00: Tchaikovsky: Symphony No. 1 (Eden); 13.00: Brahms: Concerto for Organ, Cello and Piano; 14.00: Prokofiev: Excerpts from "The Stone Flower."

WEDNESDAY: 08.00: Morning Concert; 10.00 p.m.: Handel: "Water Music"; Caudieux: Concerto for Mandolin; Olszanski: Suite from "The Sorcerer"; 11.00 p.m.: Bartok: Improvisations, op. 20; 12.00: Strauss: Op. 7.

THURSDAY: 08.10: Schubert: Concerto; Mozart: Serenade Notturna; Milhaud: "La création du monde," op. 10; 10.00: Ravel: Bolero; 11.00: Schumann: String Quartet No. 3 (Eden-Tamir); 12.00: Liszt: Concerto for the Left Hand (Eden-Tamir); 13.00: Bartok: 5 p.m.: Mass: Hosanna; 14.00: Beethoven: Concerto No. 5; 15.00: Brahms: Symphony No. 1; 16.00: Liszt: Danes Measures (Waltz); 17.00: Beethoven: String Quartet, op. 18, 5 (Amadeus); 18.00: Mozart: String Quartet, K. 465 (Amadeus); 19.00: Prokofiev: Mayevsky, Piatigorsky.

FRIDAY: 08.10: Schubert: Trio, op. 99 (Mozart); 09.00: Brahms: Violin Concerto; 10.00: Liszt: "La création du monde," op. 10; 11.00: Schumann: Concerto for Piano and Violin; 12.00: Liszt: Concerto for Piano and Violin; 13.00: Bartok: 5 p.m.: Mass: Hosanna; 14.00: Beethoven: Concerto No. 5; 15.00: Brahms: Symphony No. 1; 16.00: Liszt: Danes Measures (Waltz); 17.00: Beethoven: String Quartet, op. 18, 5 (Amadeus); 18.00: Mozart: String Quartet, K. 465 (Amadeus); 19.00: Prokofiev: Mayevsky, Piatigorsky.

SATURDAY: 08.10: Bach: Walton: "The Wise Virgins"; 09.00: Brahms: Violin Concerto; 10.00: Liszt: "La création du monde," op. 10; 11.00: Schumann: Concerto for Piano and Violin; 12.00: Liszt: Concerto for Piano and Violin; 13.00: Bartok: 5 p.m.: Mass: Hosanna; 14.00: Beethoven: Concerto No. 5; 15.00: Brahms: Symphony No. 1; 16.00: Liszt: Danes Measures (Waltz); 17.00: Beethoven: String Quartet, op. 18, 5 (Amadeus); 18.00: Mozart: String Quartet, K. 465 (Amadeus); 19.00: Prokofiev: Mayevsky, Piatigorsky.

SUNDAY: 08.10: Russian Music of the 19th century (until 10.00); 10.00: Mozart's Requiem interpreted by Walton and Richter; 11.00: Yehudi Menuhin: Violin Concerto; 12.00: Liszt: Concerto for Piano and Violin; 13.00: Bartok: 5 p.m.: Mass: Hosanna; 14.00: Beethoven: Concerto No. 5; 15.00: Brahms: Symphony No. 1; 16.00: Liszt: Danes Measures (Waltz); 17.00: Beethoven: String Quartet, op. 18, 5 (Amadeus); 18.00: Mozart: String Quartet, K. 465 (Amadeus); 19.00: Prokofiev: Mayevsky, Piatigorsky.

MONDAY: 08.10: Famous Musicians; 09.00: Liszt: Excerpts from "Tannhäuser" and "Lullaby"; 10.00: Liszt: "La création du monde," op. 10; 11.00: Schumann: Concerto for Piano and Violin; 12.00: Liszt: Concerto for Piano and Violin; 13.00: Bartok: 5 p.m.: Mass: Hosanna; 14.00: Beethoven: Concerto No. 5; 15.00: Brahms: Symphony No. 1; 16.00: Liszt: Danes Measures (Waltz); 17.00: Beethoven: String Quartet, op. 18, 5 (Amadeus); 18.00: Mozart: String Quartet, K. 465 (Amadeus); 19.00: Prokofiev: Mayevsky, Piatigorsky.



Suzanne Mildonian and (below) Chantal Mathieu, winners of the 1959 and 1970 contests respectively. (Werner Braun/Yossi Hadari)



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To be seventy again

BERNARD HARRIS is said to have defined an old man as any body who was 15 or more years older than he at any particular time in his life. When Judge Oliver Wendell Holmes saw a pretty girl, he exclaimed, "Ah, if only I were 70 again!" Clearly, therefore, very few of us identified with the descript character shown in Lord Snowdon's very cruel film, "Don't Count the Candles," which provided the basis for this week's Third Hour discussion.

I must confess that, as we saw these poor blind, deaf, infirm, doddering old creatures bumbling along and clinging to some vestige of existence — one could not call it life — I thought King Chaka of the Zulus was perhaps the wisest and kindest of geriatricians; he simply threw the aged over the cliffs, thereby solving both their problems and those of their children.

I found the film so painful that I sneaked across to Jordan for an excellent Colombo returning for the learned debate about old age in Israel. The wise men on the panel would have nothing to do with King Chaka's solution; they insisted that there is still much to be done by the aged. The problem, as Mr. Louis Miller pointed out, is to get the old person, his relations and society as a whole to recognize exactly what the function of the old should be.

On the panel we saw Pinhas Neeman, who obtained his M.A. at the age of 83 and now, two years later, is working for a doctor. He thought that some of his cheerful endurance was due to his being religious. Dr. Kieselstein discussed why some Georgian Jews who were not cut off in their youth by fellow-Georgians, survive to ages matching those of the biblical prophets.

He ascribed his high survival rate to genetic factors, a healthy

agricultural environment with plenty of hard farm work, and the consumption of very few calories. The problem, of course, is whether there mere survival is worth it. Most of us who hope to combine longevity with self-indulgence in food, drink and pleasures of the flesh prefer to use Winston Churchill as our model.

It emerged clearly from the discussion that pension rates in Israel are utterly inadequate, and should be doubled forthwith, in terms of real purchasing power. Pensionable ages, we learned, are in a sense illusory during this era of full employment; most pensioners in fairly good health go on working indefinitely. So things are not so bad — except for the chronic sick among the aged, for whom very poor provisions are made.

The conclusion I came to is that we must gather rosebuds while we may.

AFTER THIS rather morbid exercise, it is with some relief that I write about the Youth Programme, on which a young devotee of the drama tried to interview Hanna Marron. The first lady of our theatre found Ronnie Torrey's first question so stimulating, and the excerpts from "Mousetrap" shown to her so fascinating, that he had difficulty getting a word in edgewise after that. She was so hypnotized by her own performance as the unpleasant queen that Dan Kanner almost had to shake her to bring her back to the studio. As always, she was vivid, intelligent, informed and remarkably attractive. I am certain that age will not wither, nor custom stale, her infinite variety.

The three photographs shown in the Youth Competition whizzed past so fast, or my mind made out the jokes, except in



What exactly should the function of the old be?

the last one, of the Artie truck in the ice-floes. Mr. Kanner must remember that TV viewers are not the most alert and quick-witted of people, and should slow his tempo to suit their pace.

POOR DR. WALDHEIM had obviously been sent to the Middle East without any briefing about the countries to which he was going; no doubt, what with packing in a hurry to get the plane, there just wasn't time to tell him about covering the head in hat-covered places and about capitals that aren't capitals. After all, to a casual visitor, what with the Knesset building, and the Prime Minister's office, and all those government buildings, and Jews all over the place, Jerusalem must appear to be the capital of Israel. A thing like that could happen to anyone, but not everyone is forced to eat his innocent words after the act.

For the Weekend Magazine, Dr. Waldheim was subjected to a very shrewd and well-informed battery of questions by Yoav Tokar, a stern young Israeli, whose only disadvantage as an interviewer was a very inadequate knowledge of English. Under pressure from Mr. Tokar's weird sentences and diabolically baited questions, the U.N. Secretary-General began to look like Bertie Wooster being questioned by one of his aunts in a P.G. Wodehouse story. In the end he took refuge by reiterating helplessly that he was only in the middle of his trip, which was true enough.

Surely there is somebody at Television House who speaks sufficiently clear and grammatical English to pop questions to non-Hebrew-speaking visitors to our capital, or whatever the U.N. thinks it is?

On the same programme, there was an extremely good reportage on the Beduin list for the elec-

tions. Like one of the Jews we saw, who said he would vote for them, I was completely convinced. But, as I have mentioned before, I am won over by every single party I see on the election programmes. This week even the Black Panthers seemed to be right with an amusing skit on slow-motion, decrepit Histadrut officials, compared with the brisk young men and the attractive girl whom they are proffering as candidates. Maybe the long-dreamt-of electoral reform should allow us to vote for several parties. Beniya Binun, who got into hot water recently for showing poorly, was put on to something everybody must have thought harmless, children's toys, and tried his hardest to make a big fighting issue of it. I doubt whether many of us got steamed up about it: most of us have an instinctive resistance to educational toys. As for his objection to some geography game that put the pyramids in Israel, I wouldn't worry too much about that.

THE SOLUTION of Ironside's problem this week was delayed because of his ignorance of Hebrew; he should have gone to an ulpan in San Francisco. I was very sorry that we saw nothing of Dr. Shazar, and were never told whether he was on a Sabbath or was a yored. (A poor demented girl on the programme was told that the murdered medic had gone back to Israel.) To get into that happy home which provided so excellent a solution for the aged — see earlier remarks — Ironside assumed a remarkable disguise, but I for one would have recognized him in a flash.

This week we were introduced to Cannon, a portly detective who manages, despite his bulk, to move as fast as Mannix, and packs as lethal a punch as Steve McGarrett. Like the Hawaiian, he believes that good crooks are dead crooks — he shoots to kill. This promises to be a very good series indeed.

On Tuesday night, when we come home exhausted from our sortie to the polling booth, we are to be regaled with a long, long night full of all kinds of lovely things. I wish that every night was an election night for Television House.

fault — no may have been restricted in broadcasting time) when the match ended in a draw, and we were left wondering why there was no five-minute extension. Was it because the Greeks were mad at the Israeli judges or because both sides agreed to leave well enough alone? Honour satisfied, so to speak.

"THE WORLD of Fortune Tellers" (Army Programme, Friday, 5.05 p.m.) gave us another peek at those who make their living by reading palms, gazing at the stars, looking at sand patterns and so on. I didn't think it quite crickety to inject graphology into this because graphology is, after all, a relatively respectable profession, having nothing in common with common fortune telling. Even the fact that it is practised by many amateurs has not really discredited it.

What did interest me was that some of the astrologers and other crystal gazers declared that their clients included many members of the Knesset who wanted to know whether they would be re-elected. They must really be hard up. Ditto the scientists and doctors who are allegedly regular clients and even the two rabbis who came to consult one female astrologer.

Just like the professor who ridiculed superstitions. "Look at me," he said. "I've never believed in any of these fairy tales. I walk under ladders, open umbrellas indoors, smash mirrors, and no disaster has befallen me these past 50 years, touch wood."

TV programmes

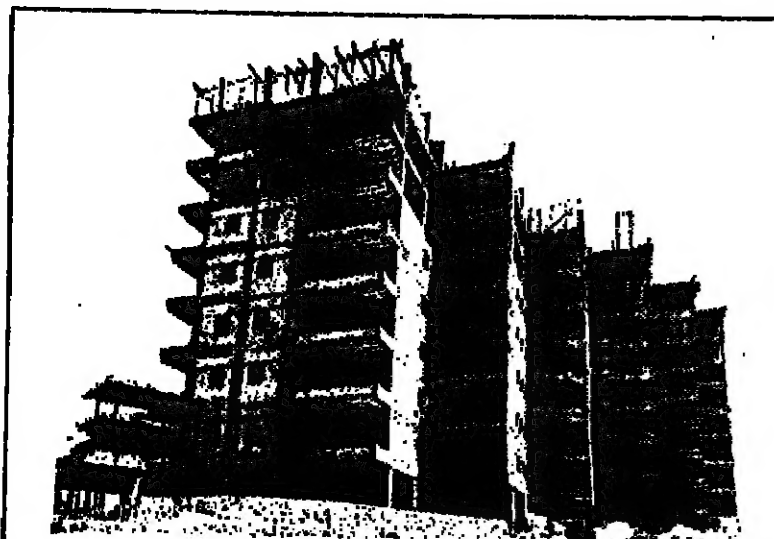
FRIDAY

5.00 The Partidge Family. 5.25 Erev Shabbat Programme. 6.05 Shabbat Song. 6.10 Weekly Magazine. 6.30 "A Capital Affair" — from "The Name of the Game" series. 10.15 "It is not good that the man should be alone" — entertainment. 10.40 News. ARABIC: 6.00 News. 6.05 News. 6.10 News. 6.15 News. 6.20 News. 6.25 News. 6.30 News. 6.35 News. 6.40 News. 6.45 News. 6.50 News. 6.55 News. 7.00 News. 7.05 News. 7.10 News. 7.15 News. 7.20 News. 7.25 News. 7.30 News. 7.35 News. 7.40 News. 7.45 News. 7.50 News. 7.55 News. 8.00 News. 8.05 News. 8.10 News. 8.15 News. 8.20 News. 8.25 News. 8.30 News. 8.35 News. 8.40 News. 8.45 News. 8.50 News. 8.55 News. 9.00 News. 9.05 News. 9.10 News. 9.15 News. 9.20 News. 9.25 News. 9.30 News. 9.35 News. 9.40 News. 9.45 News. 9.50 News. 9.55 News. 10.00 News. 10.05 News. 10.10 News. 10.15 News. 10.20 News. 10.25 News. 10.30 News. 10.35 News. 10.40 News. 10.45 News. 10.50 News. 10.55 News. 11.00 News. 11.05 News. 11.10 News. 11.15 News. 11.20 News. 11.25 News. 11.30 News. 11.35 News. 11.40 News. 11.45 News. 11.50 News. 11.55 News. 12.00 News. 12.05 News. 12.10 News. 12.15 News. 12.20 News. 12.25 News. 12.30 News. 12.35 News. 12.40 News. 12.45 News. 12.50 News. 12.55 News. 1.00 News. 1.05 News. 1.10 News. 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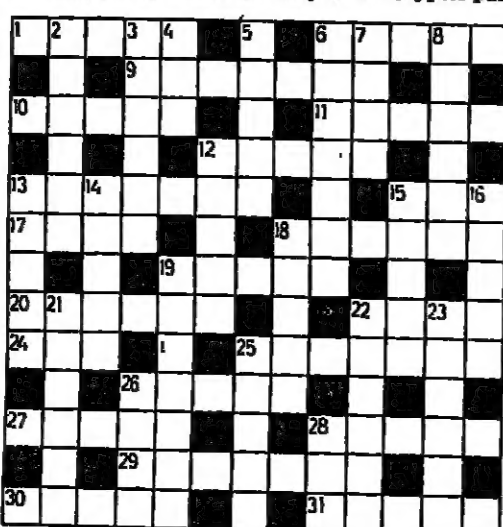
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TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

EASY PUZZLE

ACROSS
1 Part of the body
(6)
6 Fragrant
scents (5)
7 Regular
shape (5)
10 Not dirty
(5)
11 Small leaves
(5)
12 Separate
(5)
13 2 or 3 m. a c
acquaintance
(7)
15 Remains of a
fire (3)
17 Part of a
camera (4)
18 Number (6)
19 Is importantly
curious (5)
20 Taken by theft
(5)
22 Vegetable
(4)
24 Picked (3)
26 Advantage (5)
27 Palm tree nut
(5)



DOWN
2 Wipes the nose
(5)
3 Tucked
south-east, the
direction (4)
4 A somewhat
unpleasant
type (3)
5 Taken by coach, in a sense
(7)
8 Nominally
associated with
punch-drill (5)
9 Feminine
material (5)
10 Under which
one has drunk
too much (5)
11 Accelerate as
you leave (4)
12 Meets, we hear, in a way (5)
13 Welsh
townsman (5)
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CRYPTIC PUZZLE

1 Superior craft used by the
Germans (1-4)
2 A short month, he
became a hero (5)
3 Aboard ship, would it be
attended by a horse doctor? (5)
4 Old people (5)
5 State of a wrecked plane (5)
6 Ship in a narrow channel (5)
7 Experienced as a criminal (5)
8 A rude shock is too much for
him (3)
9 A name, 25, 01, 21, 02, 03, 04, 05, 06, 07, 08, 09, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Wednesday's Easy solution
ACROSS — 3. Amber, 8. Local, 10. Resps, 11. Bus, 12. Aries, 13. Portals, 15. Store, 18. DL, 19. Tested, 21. Deleted, 22. River, 23. Rank, 24. Despair, 25. Lashed, 26. Tip, 27. Steam, 28. Remorse, 34. Piled, 35. Sep, 36. Knees, 37. Azie, 38. Ready.
DOWN — 1. Robot, 2. Hastier, 4. Mars, 5. Braced, 6. Basis, 7. Spare, 8. Cur, 12. Alleged, 14. All, 16. Other, 17. Elio, 19. Tempted, 20. Twin, 21. Dence, 22. Riposte, 24. Demise, 25. Akin, 27. Alone, 28. Taper, 30. Aspin, 32. Rand, 33. Tol.

It was a team of four match. Shabi said his team was losing and heroics (?) were needed. Perhaps that explains the wild bidding. But

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K 10
Q 11
J 12
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K 14
Q 15
J 16
A 17
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Q 19
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One all inclusive price: TL45.—
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★ **SHASHI KESHET**

The famous Israel Singer

★ **MICHAEL EINGORN**

The well known xylophonist

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12. Specialized drama therapy
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47. Specialized justice play
48. Specialized peace play
49. Specialized war play
50. Specialized victory play
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52. Specialized triumph play
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67. Specialized honor play
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71. Specialized love play
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73. Specialized kindness play
74. Specialized cruelty play
75. Specialized gentleness play
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87. Specialized goodness play
88. Specialized evilness play
89. Specialized beauty play
90. Specialized ugliness play
91. Specialized cleanliness play
92. Specialized dirtiness play
93. Specialized order play
94. Specialized disorder play
95. Specialized harmony play
96. Specialized disharmony play
97. Specialized unity play
98. Specialized division play
99. Specialized wholeness play
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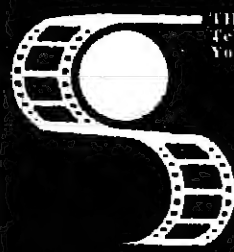
THE POPULAR YIDDISH THEATRE
presents
MARY SORIANO

In the funniest Yiddish comedy of the year

**OY MANER, MANER
VER HAT ICH OISGETRAFT
(Who Chased You Out?)**

KIRYAT TAM, Nisan, tonight, Sept. 7, at 8.30
TEL AVIV, Ohel Shalom, Sat., Sept. 8, at 7 and 8.15
KIRYAT ONO, Or-On, Mon., Sept. 10, at 8.30
REHOVOT, Beit Ha'anan, Tues., Sept. 11, at 8.45
KEFAR SABA, Amal, Wed., Sept. 12, at 8.30
HAIFA, Hamigdal, Thurs., Sept. 13, at 9
HAIFA, Yehday, Sat., Sept. 15, at 8.45 and 9

Mary Soriano's new record is now on sale, with a selection of
Yiddish songs, accompanied by the Jerusalem Symphony Orchestra.
Distribution: Gal-Ron
Available at all record shops and at theatre entrances on nights of
performances.



THE ISRAEL CINEMATIQUE
Tel Aviv: Yehday, Municipality
Youth and Culture Dept.
Tel Aviv University
Faculty of Arts and
Communications

The Israel Film Archives, Haifa

Saturday Evening, September 8, 1973
at 7 p.m.

3 DAYS AND A CHILD — Uri Zohar
Flower Wife — Jan Lenica
Alack — Uri Zohar

At 8.30 p.m.
SHALL WE DANCE?
— With Ginger Rogers and Fred Astaire
Kosher But Headless — David Grinberg
The Woman Who Swallowed a Butterfly
Derek Lamb

These films will also be shown on Mondays and Thursdays, but at
a different order.
Tickets and registration of new members: at the Cinematique.

Best Overall Hygiene, 1 Rehov Pithultra, Tel. 211231
Buses 12, 18, 19, 20, 21, 22, 55, 61, 62, 66

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Fridays 10 a.m.—1 p.m. only.

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JERUSALEM —
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only.

LAST DAY FOR RENEWING — FRIDAY, SEPT. 21
RENEWAL OF SUBSCRIPTIONS at the Histadrut offices
for the members of **BNIT HAPOALIM**, beginning Monday
September 10, 1973 until Thursday, September 20, 1973

HAIFA —
At the I.P.O. Offices, Beit Haknesset, 18 Rehov Herzl, daily
10 a.m.—1 p.m.; 4-8 p.m.; Fridays 10 a.m.—1 p.m. only.

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MUSIC AT TZAVTA

4111 Series

Saturday, September 8, at 11.41 a.m.

Uri Shoham — Flute, Philip Hirschman — Violin; members of the
New Israel String Quartet; Shoshana Rudakov — Piano

Programme:

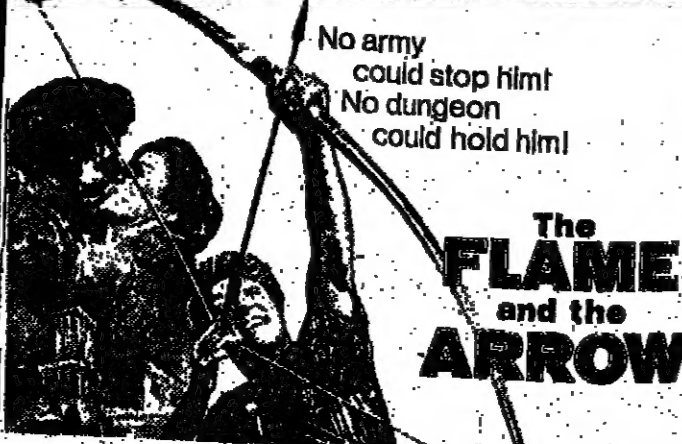
Mozart: Flute Quartet in C major K. 285 B; Beethoven: Serenade for flute,
violin, viola Op. 26; Beethoven: Sonata for violin and piano No. 1 in D
major; Brahms: Sonata for violin and piano No. 1 in G major.

TZAVTA, 20 Rehov Ibn Gvirol, Tel. 250188/7, Tel Aviv

DRIVE-IN CINEMA Tel. 777177

FIRST SHOW 7.15 p.m.

BURT LANCASTER and VIRGINIA MAYO



No army
could stop him!
No dungeon
could hold him!

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FLAME
and the
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SECOND SHOW 9.30 p.m.

SECOND WEEK



The suspense film that's
breaking European box
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★ ERIC ROBERT
★ ANTONIA MELATO

FROM THE POLICE

WITH THANKS

in colour — Gohar film

MIDNIGHT SHOW, Sat., Sept. 8 only

★ Richard Harris **THE HEROES**
★ Kirk Douglas **OF TELEMAR**

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With your membership in the GALLOPING GOURMET you will
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SEA-FOOD, AND VEGETARIAN; restaurants with soft lights and
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in writing, and be refunded my membership fee.
I enclose my cheque for IL. 30.00.
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I.D. No. (if possible)
I understand that one Free dinner out of two does not include drinks, service or tax



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**Ingmar Bergman's
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"A master work, likely to be
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Adults only

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